THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

Witnesses.

"Wherefore, seeing we are compassed about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us."—Heb. 12: 1.

"I am working alone, and no one heeds!"
Who says so does not know;
There are clear eyes watching on every side,
And wherever our feet may go
We are "compassed about with so great a cloud,"
That if we could only see,
We would never think that our life is small,
Or that we may unnoticed be!

We seem to suffer and bear alone
Life's burdens and all its care;
And the sighs and prayers of the heavy heart
Vanish into the air.
But we do not suffer or work alone,
And after a victory won,
Who knows how happy the hosts may be
Who whisper a soft "Well done!"

O do not deem that it matters not
How you live in your life below;
It matters much to the heedless crowd
That you see go to and fro;
For all that is noble and high and good
Has an influence on all the rest,
And the world is better for every one
Who is living at his best.

But even if human eyes see not,
No one is unobserved,
There are censures deep and plaudits high
As each may be deserved;
We can not live in a secret place,
There are watchers always by,
For heaven and earth are full of life,
And God is ever nigh.

O for a life without reproach,
For a heart of earnestness!
For self forgotten, for meanness slain,
For hands well used to bless!
God, raise us far from the little things,
And make us meet to be
Skilled workers here in the place we fill,
And servants unto Thee!

—*Christian World.*

Notes.

A memory well-stored with Scripture and sanctified by grace is a good library.—*Anon.*

Unnatural deeds do breed unnatural troubles. Infected minds to their deaf pillows will discharge their secrets.—*Shakespeare.*

It is much easier to find a score of men wise enough to discover the truth than to find one intrepid enough, in the face of opposition, to stand up for it.

Flattery is often a traffic of mutual meanness, where, although both parties intend deception, neither are deceived, since words that cost little are exchanged for hope that costs less.—*Colton.*

"If they who fought themselves the fight,
If they who ran themselves the race,
Are circled with the crown of light,
And see their Maker face to face;
What guerdon his, who others too
Arms, aids, encourages in strife;
Who keeps their country in their view,
And points in midst of death to life?"

The myriads who toil and are heavy laden, who bow under the burden of labor and are sore from the continuous pinch of want, should be made to feel that the Church is at once their sincerest and wisest friend. They do not want to be patronized. They do not need to be coddled. They cannot be driven. They are not averse to being led. They are not unwilling to learn. Many of them are prejudiced and suspicious. To overcome this there will, no doubt, be need of an untold amount of loving patience as well as wisdom. To persuade them of the blessedness of the fatherhood of God and the realness of the brotherhood of the Son of Man, and the genuine fellowship of all Christians, high and low, though a difficult task, must not for a moment be accounted impossible. Already, as we believe, more is being done in this direction than ever before.—*The Advance.*

Pliny declares that it was the magnificent fortunes, the great estates, that destroyed the Roman Empire. These are greater than the Roman fortunes in this country. Will they destroy it? That depends. The Roman estates were heathen estates. This country of ours is a Christian country, or at least many of its citizens are believers in the true God. Shall their magnificent fortunes be Christian fortunes? That is the question which mainly concerns Americans. That is the question on whose answer depends the future of this country. If they are Christian fortunes, they will exist unselfishly. For unselfishness is the distinguishing feature of Christianity. If they are Christian fortunes, they will not keep themselves to themselves, building themselves into larger greatness at the expense of those about them; but they will make themselves perpetual blessings, and the American Pliny shall write that magnificent fortunes did not destroy America, but made her magnificent.—*Churchman.*

Communications.

For the Messenger.

How Shall we Get the Money?

This is the question, the all absorbing question with our Boards. God is blessing and increasing our labors, and new responsibility is thereby being laid upon us to raise more money to carry on His work. How shall this be done? I sympathize with the appeal to a few to give considerable sums of money, but that is not the way to get the income. That is one way of helping yourself out of a difficulty, stopping a gap—helping yourself across a very ugly ditch. The friends of the good cause sometimes propose such methods, and they may do very well in the emergency, but something more is needed to meet the constantly increasing demands made upon our Boards. The way to get the income is for every soul to feel the principle and the responsibility of individual stewardship to the one Lord and Head of the Church. Unless "each one lay by him in store on the first day of the week as God has prospered him," his giving will be spasmodic, and he will feel that he is always giving because he is not giving systematically and proportionately. No man who sets down his gifts and adds them up from time to time but will, I think, with rare exceptions, be found to surprise himself with the paucity and poverty of his gifts. We are persuaded from our reading the New Testament, that the Christian Church ought never to meet without the worship of giving accompanying the worship of getting. It is a shame for people to gather together to sing hymns and offer prayers and read chapters, and hear all the exceeding great and precious promises lavished upon their life, and then go away simply to pass an opinion about the service, or to give some passing criticism about the sermon that was preached. No sacrifice left behind, nothing placed on the altar for God's poor, for Christ's work in the world; nothing left behind but criticism, observation, remark upon what has been done. Every morning and every evening let something be done for Christ's cause, for Christian benevolence. Let each member of the congregation agreeably to the apostolic direction, on the first day of the week, lay by him in store as the Lord hath prospered him, and let him bring it to the Church and place it in the alms collection for our offering of Christian charity. If our people do that, then our income will be large enough to meet all the demands of our Boards.

Let *something*, however little, from every hand accompany every act of worship, and I am confident that all our reports will assume a very different tone. You sometimes see in church notices this announcement: "No collection," which means *no sacrifice, no giving*. There are songs and similes, parables and promises, and delightful sermons about the pearly gates, and the jasper walls, and the golden streets, and the lights that never grow dim, and plenty of other things, but no collection for God's cause; getting, but no giving, and yet this is called Gospel service, and Gospel stewardship. No, no! It lacks a very essential and important element of worship, namely, alms giving. "Let thy prayers and thy alms come up as a memorial before God." Until we come as a church to this method of systematic giving, or in other words, to the "apostolic plan" of giving every Lord's day, regularly and in connection with religious worship, this question of money-getting will continue to vex the deliberations of ecclesiastical bodies and perplex the wisdom and patience of all committees that may be constituted for that purpose.

S.

For The Messenger.

The Call for Ministers from Iowa.

In THE MESSENGER of this week (Nov. 30), we have a full and interesting account of the proceedings of Iowa Classis at its annual meeting held in September, furnished by the Stated Clerk.

This energetic Classis, notwithstanding its efforts to fill up the ranks of the ministry, has four or five vacant charges, with no immediate prospect of supplying the painful demand. Organized churches and self supporting charges are suffering for lack of ministers. Besides, there are points, not a few within its bounds, where missions ought to be planted. For want of men these places remain unoccupied, and the spiritual harvest must go to waste on the fields because there are no reapers. Such demands that cannot be met, such harvests that cannot be garnered, are contemplated with intense pain.

The Church East deeply sympathizes with these brethren in their want of resources to accomplish the work to which they are called. But the Stated Clerk fails correctly to interpret the attitude of our Church institutions in the East, when he ascribes the destitution in Iowa to a want of missionary spirit. I quote his words: "There is a lacking in missionary spirit in our younger ministers which is inexplicable. It is next to impossible to get any considerable number of them to come West. We feel at times as if a little denominational pride would be a very good thing with many of our younger men. It would seem as if they should be anxious to see the Church of their fathers spread over this western land. We believe, also, that our theological professors might infuse new missionary enthusiasm into the theological students, if they were to try. We have quite a little missionary breeze annually, after the meeting of the students from the different theological seminaries; but that is about the end of it. Let us hope for better things."

After reading this passage I felt that the Stated Clerk must not have had all the facts before his mind, else some of the remarks would have been qualified. He would have ascribed the failure of Iowa Classis to obtain "any considerable number of our younger ministers" to enter its service to a different cause.

Look at the records during the last seven years. I am speaking now only of the Theological Seminary at Lancaster. During these seven years, beginning with 1881, the whole number of graduates has been *fifty four*. Of these, one was a Methodist and entered the service of his own church; another was entirely disabled by an unyielding throat disease; a third was prostrated by consumption, and died a licentiate; a fourth was appointed a teacher in Franklin and Marshall College, to take the place of Professor Stahr, Ph. D., who for a year accepted an agency in the interest of the endowment fund; leaving only *fifty* for the active work of the ministry in the Reformed Church.

Of these fifty graduates, no less than *twenty-five* passed from the Seminary into missionary fields, that is *one-half*. *Two* have gone to Japan; *seven* have gone South, into Maryland, Virginia, and North Carolina; six responded to calls from the West, and located, one in Ohio; one in Oregon (now in California); and the remaining four in Iowa and Kansas. *Ten* took charge of missions in Eastern, Central, and Western Pennsylvania.

I refrain from giving names. This can easily be done. But it is not necessary. Do not these facts prove that the missionary spirit is cultivated by professors and students in the seminary at Lancaster? If one half of all the graduates in seven years available for the practical work of the ministry go north, east, south, west, to labor in missionary stations, do not these facts indicate that there is some "missionary enthusiasm" in the institution? Is it correct to say that there is "quite a little missionary breeze annually," . . . "but that is about the end of it." I have not at hand the records necessary to institute a comparison with other seminaries of our Church, or with theological seminaries of other denominations; but I doubt whether any theological school has sent forth the same proportion of its graduates to preach the Gospel in destitute places.

The question might justly be put whether this proportion is not too large? A minister who has studied the matter informs me by letter that there are fifty vacancies among self-supporting pastoral charges. A student, at my instance, has examined with care the minutes of General Synod published lately, and he makes the number of vacancies FIFTY FOUR. At the present time there are in Lancaster Classis four vacant charges, one of them, Salem Reformed Church, Harrisburg, vacant about a year. In these circumstances the question arises whether it would not be wise for a larger proportion of young ministers to take charge of these established vacant congregations?

I have no fault to find with my friend, the Stated Clerk of Iowa Classis. He is a man of warm devotion to the Reformed Church, and zealous of good works His heart bleeds when from year to year he sees the spiritual destitution around him. Not considering the demands made on the seminary at Lancaster for missionaries from all directions, and looking chiefly at the painful want still unsupplied in Iowa, it was not unnatural to assume that young ministers were wanting in missionary zeal.

The cause of the destitutions which the Iowa Classis laments from year to year, is not to be found in any unwillingness to preach the Gospel in the West, but in the *want of ministers*. There is not a "considerable number at hand even for the Church, taken as a whole."

One fact more is to be borne in mind. During the last eight or ten years quite a number of settled pastors throughout the East, with an experience in the ministry of four, ten, twenty or more years, have resigned in order to respond to the loud call from the West. Their names are known. These facts bear witness to the earnest missionary enthusiasm of students and young ministers, settled pastors and congregations throughout the older portions of the Reformed Church.

E. V. G.

For The Messenger.

Advanced Bible-Teaching.

There is so much ado at the present time about the progress of Christian thinking in the departments of theological and scientific instruction, as much as to have the tolerant observer come to the conclusion, that all former systems of Theology are about to be recast; the old forms of belief to receive new settings, and even Christian life and conduct in greater part to be revolutionized by the penetrating scrutiny and depth of the scientific minds of to day. Among these some of the bolder spirits go so far as to assert, that much of the skepticism and unbelief of our day is due mainly to the unreasonable expressions of creeds, the unsystematic development of theological formulas, and on such ground find a palpable explanation for all the doubts, said to be engendered in the minds of our advancing youth. A new catalogue of remarkable sayings is brought to light; a mode of instruction more systematic, more in harmony with the laws of reason, is issued; the good old forms of faith, that have served as a spiritual assurance to believers unnumbered, are set forth in scientific garb, and proclaimed to be something entirely new: and nothing is to be received as genuine, that does not fit the lately-finished mold, or cannot be paraded as another discovery in the spiritual realm. How well to such a course the words apply:

"Vain creature, how art thou misled
To think thy wit these god-like notions bred!
These truths are not the product of thy mind,
But dropt from Heaven, and of a nobler kind.
Revealed religion first informed thy sight,
And Reason saw not, till Faith sprung the light."

It is an act of kindness to humanity, however, to simplify the deep and formidable doctrines, that have troubled the minds of anxious, true-hearted believers for ages. Yet, whether aught but direct inspiration from above can interpret the Spirit's Record, need no longer be a question connected with doubt. There is a spiritual Teacher appointed to reveal the depths of revelation. Science cannot do it. Thousands of musical devotees crowded the rehearsals of the famous composer Liszt, to hear the author's interpretation of his own productions; and never were the stories of Dickens more vividly narrated than when they fell from the writer's own lips. When science pushes her researches into a world not material, "not made with hands," her eyes as a rule stare vacantly around, or are blinded when her telescopes are not provided with the proper smoked-glass, and thus her

"Anxious thoughts in endless circles roll,
Without a centre where to fix the soul."

Little good can come from the disquisitions of these scientific philosophers. The teaching of the best of them cannot be trusted; and as we have lately seen, they cry "Eureka" before the secret's found, leaving their unsuspecting followers in the dismal maze of doubt.

God's revelation to humanity is so manifold, yea and infinite both in form and contents, that almost every Christian scientist and philosophizing genius has essayed not only to put his own most plausible construction upon the expressed truths of God's Word, but even to frame a Bible according to his own liking. And the trouble of it is that there are always hosts of people ready to follow such a leader. But is not the Word of God, with the Spirit's guidance, our best and only teacher; or can science make clear to the human mind the hidden meaning of inspired utterance? I believe that many a true believer, decried as old-fashioned and behind the times, has a deeper insight into the mysteries of Providence than so many of the wise men, who have set themselves up as instructors. And the simple reason for it is this, that matters pertaining to the spiritual world must be spiritually discerned to be at all understood.

Take for instance the subject of regeneration, about which so much has been spoken—perhaps so little said. Biology, anthropology and advanced zoology have recently combined to throw new light upon the doctrine, or controvert it. The result of their best discoveries, however, as applied, may be summed up in that classical formula, old as the hills, "Omne vivum ex vivo—no life without antecedent life." To prove this fact much learning has been aroused, but the scientist can go no further; and we indeed need no proof for the assertion that no one has ever received spiritual life save from above, from the divine Author of all Life. I am reminded of an able discourse I heard on the subject not long since. The speaker dwelt at some length upon the mysteriousness of the second birth, the real benefit,

that it was an actual fact, a thing of the utmost necessity, basing his remarks upon the words "Ye must be born again" and "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." That was all very true, but the inner depth and profound truth was left untouched. How much better to listen to a man so tender hearted and true, so spiritual and profound as the disciple John, who gets at the marrow at once and tells us in unequivocal terms: "Whoso ever believeth that Jesus is the Christ is born of God"—or as the revised version prefers it "is begotten of God." Regeneration is therefore a process in which the subject can remain passive; and in this respect, it may be said, we can find no analogy to it in the natural world. The egg and the seed are to all intents lifeless; until brought under the proper conditions and a power from without acts upon the dormant germinating forces within, to develop the life principle into real vitality. Then life first begins.

In regeneration the subject must bring himself into the proper relation with spiritual forces, which it is in his power to do by true faith. And we may say that in the very act of believing, of laying hold of the Lord Jesus, the believer is brought into contact with the spiritual world, and received into it; that is, he is "begotten of God," "born of water and of the Spirit." The second birth includes, therefore, two factors: the agency of the Holy Spirit active from above, and the spiritualized activity of the believer in saving faith. No doubt, in order to this proper initiatory faith, that it may constitute an essential factor, an inspiration that does not originate with the believer himself is necessary. For no man can believe on Jesus as the Son of God, nor ever look up with confident heart and call "Jesus Lord save by the Holy Ghost." Blind Bartimeus, the poor beggar sitting near the gate of Jericho, sincerely believed on the Messiah, as Jesus was passing through the vicinity, the fame of His miracles having previously aroused his hope. But he had not an enlightened faith. He cried merely, "Son of David," perhaps still clinging to his Jewish belief. But no sooner had he begun truly seeking for the Saviour than the Holy Spirit was operating in his soul to open his eyes spiritually, so that he was immediately brought to exclaim "*Lord* that I might receive my sight," and the Lord at once relieved Him of his blindness. In like manner we may have faith, a strong faith, when the Gospel has for the first time been preached to us; but it is necessary that the Spirit guide and direct it into the proper channel, open our eyes to supernatural vision, show us Jesus, the Anointed of God, that we may lay hold of Him, and then we are ushered into a new world of being.

The second birth is a mystery. So is the genesis of every living thing a mystery. Its mysteriousness is, therefore, not a warant that it is genuine. But we are not without that assurance. Though the inner process is unknown to us, the essential elements that enter into it are made perfectly clear. To be born again, we are told not only to believe, but what to believe; it is simply this: that *Jesus is the Christ.* Some churches may demand of believers to subscribe to the whole code of doctrines as being primary; but the Bible does not. That may be very important afterward by way of instruction, but cannot be regarded as a *sine qua non.* True it is that

"Faith is not built on disquisitions vain;
The things we must believe are few and plain."

Because it is so often the case that more is required of men than the Holy Spirit demands of them, it is also found to be a fact that

"Men will believe more than they need,
And every man will make himself a creed."

How simple and explicit is the inspired Word on this point: "Whosoever believeth that Jesus is the Christ, is born of God."

Hence, for the present, it is safest to rest solely upon the Word of God for true and spiritual instruction. The voice of Science in the study of Nature, and her laws is as yet but faint, and as the treacherous oracle at times totally silent. We must have patience until it has grown and fully matured: then its voice shall be heard, far and wide, in solving the deep mysteries of the spiritual world, and uniting the wise and the simple in one, common, saving faith. G. A. S.

Frostburg, Md.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

That Appeal.

What did you do, dear brother, with the appeal sent you by the Superintendent in November? Did it move you? Will you raise your whole apportionment? Will you try to get a little above it for a margin of safety to the Board? In the name of the good Lord whose work we are directing, do your utmost this year.

In Maryland.

Maryland Classis has a whole record. Where is there another that in ten years past has done more in organizing missions, building churches for them and developing benevolence among the people?

I spent November 20th in the Silver Run charge, of which Rev. J. G. Noss has for ten years been pastor, in which time much progress has been made in almsgiving. On Monday he took me down to Bachman's church, part of the Manchester charge, of which Rev. Wm. Rupp, D. D., has for ten years been pastor, where a church work convention of three days was held. Ten years ago the whole charge raised only $66 00 for benevolence; now they raise more than three times as much.

Dr. Rupp's program of topics was good, clear, logical, practical, Embracing the Christian life in the Family, Sunday-school and Church Training of the Young, Worship, Missions, Almsgiving, The Institutions, The Church paper and the Lord's Day.

Taneytown, Md.

Here with Rev. H. Ditzler and his people I spent Sunday, November 27th. We made this "missionary day." Rev. D. A. Souders of Union Bridge, Md., was to be present in the evening, but was prevented. I spoke to these people with much satisfaction, and enjoyed their interest in missions.

After the morning service the pastor called a meeting of the consistory, of the officers of the Sunday-school and of the Ladies' Benevolent Association. I did not know what it meant, but he simply asked them for money in their hands, and lo! with but few words a good work was promptly done. The consistory voted $10 00 out of their treasury, the Sunday-school $10 00 out of theirs, and the Ladies' Association $15 00 out of theirs. A poor man who surely loves God and the Church, came forward and gave a quarter dollar, and another gave $1 00. Such voluntary gifts are very encouraging. And when these organizations give money it makes them feel that they are working for the Church.

The young men also were stirred up. After the evening service one of them whispered something to the pastor, who afterwards handed me an envelope from the young men containing $5 00.

But let no one think this was the work of a day or the fruit of two talks. Rather it was the outcome of much pastoral work that went before it. A healthy missionary spirit is of gradual growth.

For the Messenger.

The Feudal Castles of England.

Warwick Castle and Kenilworth.

Mr. Editor: England in its early history was ruled by barons whose power and influence equalled the king of the realm. Wars and incursions were frequent, and the retainers, knights, &c., formed parties which led to predatory excursions into each other's territories, making England an arena of conflict between ambitious men seeking power. Castles and strongholds for so many menials required money; and this again led to exactions upon neighbors until the grievance became unendurable. The last of these strongholds to hold out was Warwick Castle. It was held by Sir Guy, Earl of Warwick, who in the 14th century distinguished himself at the battle of Cressy and Poitiers. Edward IV. annexed it to the crown and it was afterwards bestowed by King James the First on Lord Brooke, who restored it to its pristine glory, and the subsequent heirs by descent have so harmonized the exterior as to present to the visitor the feudal castle of olden time.

Kenilworth was founded in the reign of Henry I. extended and adorned by John of Gaunt, and remained with the house of Lancaster until wrested from them by the house of York. It continued a royal seat until it was bestowed by Queen Elizabeth upon her favorite, Dudley, Earl of Leicester, and remained with the royalists until it was pillaged by Cromwell's troops under the Commonwealth. Sir Walter Scott in "Kenilworth," describing it in that day, says:

"The entire wall of this splendid and gigantic structure enclosed seven acres; a part of which was occupied by extensive stables and by a pleasure garden, with its train of arbories and parterres, and the rest formed the large base court, or outer yard of the noble castle. The lordly structure itself, which rose near the centre of this spacious enclosure, was composed of a huge pile of magnificent castellated buildings, apparently of different ages, surrounding an inner court, and bearing in names attached to each portion of the magnificent mass and in armorial bearings which were there blazoned, the emblems of mighty chiefs who had long passed away, and whose history, could ambition have lent ear to it, might have read a lesson to the haughty favorite, who had now acquired and was augmenting the fair domain. The lone and massive keep, which formed the citadel of the castle, was of uncertain antiquity. It bore the name of Cæsar, perhaps from its resemblance to the Tower of London, so called. On the exterior walls frowned the escutcheon of the Clintons, by whom they were founded in the reign of Henry I. and of the yet more redoubted Simon de Montfort, by whom, during the Baron's Wars, Kenilworth was long held against Henry III."

I was now to see these as time had made inroads and civilization had substituted the peaceful rule of the realm for the predatory conflicts of those darker days.

Warwick is a quaint old English town; it maintains its antiquity in its houses and surroundings. The thrift of the place is confined to the manufacture of linen and cotton goods, and being a well wooded country, it excels in picturesque scenery almost every other shire in England. You pass through the old gate, which was closed on the ringing of the curfew bell, and a few steps brings you to the entrance of Warwick Castle overlooking the place. Kenilworth is a mile or more distant. Warwick Castle is upon an eminence. A ticket of admission (a shilling admission fee being charged) enters you within the gate, and a covered way cut through solid rock of three hundred yards extent brings you to the open courtyard and keep of the castle. It bursts into view and your astonishment is the greater as you realize the magnitude of the building. Confronting you is the tower and flanking the building lesser towers. The whole perspective is one of grandeur, and as the architecture is Gothic and castellated, it bears a favorable contrast with Windsor, which is a conglomeration of raised architecture.

The impregnability of the fortress is apparent. The gate-keeper, pointing to the doors suspended for entrance; the thickness of the walls; the crevices perforated for missiles of warfare, and hooks driven into the walls, said: "Against this Cromwell with all his hosts and artillery, failed." The earl utilized the staple production of the country and lined the walls with bales of wool, against which the cannon recoiled harmless.

Cromwell only entered the castle after promising that it should not be destroyed but held intact as it then was. The opening of the gates ended the feudal power of England. Its last stronghold was in possession of the Commonwealth. I stood almost on the identical spot from which the artillery played upon its walls, and I then only felt that man can by his genius thwart the best efforts of his antagonists by judicious application of the forces on hand.

The beautiful gardens and grounds of Kenilworth met another fate. Resistance was futile. Cromwell sacked it and destroyed all vestiges of its magnificence. The cannon pierced the walls, and to day, tottering and moss grown, it presents a sad commentary on the civil wars of that day. Beauty of architecture; the accumulation of wealth, in all that improves the mind and taste—the vast ingathering from all sources to gratify—with ruthless hands were wiped out of sight.

The banqueting room and Leicester's audience chamber, in which for seven days he entertained 27,000 knights and visiters is a crumbling decay; the sunlight can be seen through the crevices in the walls; the doorways and lintels are thrown down and you clamber over stones and debris wherever you turn. Such is the condition of Warwick and Kenilworth of to-day.

It is a pity that the English people did not preserve Kenilworth as a memorial of days of yore. Or is it retributive justice meted out against the wicked favorite whose memory is a stench in the nostrils As I stood in St. Mary's and surveyed him in his mausoleum, I could not help feeling that man's greatness is a shadow of the past, and however much he may do there is a speedy retribution for crime. Amy Robsart of Kenilworth, murdered by his orders to escape the anger of Queen Elizabeth lies buried near Coventry, while the great earl is unlamented and despised by all who view his tomb.

In Warwick you behold feudalism as it was; in Kenilworth as it became. In this you can see the progress of power and its arrogance, and the total destruction of tyranny which defied the popular will. With all its greatness, let us rejoice that the Commonwealth struck a blow and reduced England from the thraldom of baronial sway, and as the ages roll on, one encroachment upon another against the rights of man will succumb to the popular will.

Taking our position on the banks of the Lem, whose waters wash the side of this castle Warwick, you see the site of the old mill destroyed by the late fire and the thirty two rooms which succumbed to the flame. You can realize the immensity of the structure. It must be three hundred yards in a straight line taking the front of the building. Since the fire these rooms have been rebuilt, but many of the valuable works of art were consumed.

All castles become monotonous; the chambers of state, and banqueting halls, and picture galleries are found in them, and the selections from the best artists. The grounds are exquisite and the conservatories filled with flowers of all climes. Fountains and sculptuary adorn the walks, and an etherial beauty meets you on every side. We passed into the gallery of art. Among the paintings there were none so striking as that of Charles I. in heavy armor. It is placed in a narrow corridor with the light so finely adjusted that the king had the appearance of life. The armory here justified its history; it was a fitting representation of feudal times. We could have spent the day rambling through the many rooms of the castle; but the verger wished us to take in the grounds, and following him we entered this wonder of gardens. I cannot find words to describe its magnificence. Leaving the company I strayed along the covered ways and accosted the gardener. He presented my companions with cut flowers, and I in turn inquired into his history. He was intelligent above his station, and he opened up a sad chapter of his life. He had been robbed of his inheritance and was compelled by force of circumstances to take an assistant's place under the chief gardener. His service yielded him five dollars a month. I asked him whether that was his only means of support. "No," said he, "I sing in the choir, which gives me a small pittance." Sitting down upon the green sward, we asked him to entertain us with his singing, and to our surprise we had before us a man with elegant vocal talents. His rich baritone voice reechoed down the covered avenue, rich in melody, resembling the deep tones of an organ, and such a compass as few voices possess. Before he had finished he had an audience of admiring tourists, who lingered until he finished his song. I volunteered advice; told him to cultivate his talent and in time he would rise above the menial position he then occupied. He followed us to the entrance gate and I could detect upon his countenance, as he bade us adieu, that the word of a stranger had filled him with new aspirations.

In the garden we were shown two Cedars of Lebanon dating back to the days of the Crusades; most beautiful, with heavy branches under which a company might find shelter. Adjoining the grounds is the Bacchanalian Urn taken from the Tiber in the reign of Adrian—world-renowned for beauty and size. It represents a bowl with encircling graperies; rich in clusters dependent on its sides, almost as natural as upon the living vine. There are so many things to transport the senses that it would require days to go into details; suffice it to say, that of all the castles extant in England none can excel for magnificence and grandeur Warwick Castle. Yours truly,

D. S. GLONINGER.

Family Reading.

Echoes.

As one who walks upon a windy night,
Through unknown streets, to reach the minster door,
Guides not his footsteps by the gusty light,
But by the clangor that the wild bells pour;
Yet oft he pauses, when in the wind's roar
Some louder echo calls him left or right;
And much he joys when, full of angels bright,
He sees the great rose-window flame before.

So if the wanderer in life's ways attend
To catch the heavenly carillon, above
Its earthly echoes, nature, art and love;
Then in his ears, as earth's sweet voices end,
The bells sound clearer, and before his eyes
Bright windows open in the darkest skies.

—*Spectator.*

A Pair of Candlesticks.

BY ELIZABETH CUMINGS.

Professor Socrates Peabody was an old-fashioned man, and when he went to visit his niece, Mrs. Matilda Allspice, he could think of nothing suitable to give her, save his grandmother's silver candle ticks. He had never made a visit before in his life, because he had no one to visit except Matilda, and she had been a teacher, like himself, until she married the Rev. Isaiah Allspice, who had two children, and who lived in Summerdale, a tiny village standing bare and bleak upon an Iowa prairie

He had read her letter of invitation as he plodded up the college hill, and it made him so happy that he actually skipped, and would have whistled, had he not seen Jabez Swann, who was mowing the tall grass and clover preparatory for Commencement.

"Gracious!" exclaimed Jabez, under his breath, to Tom Robbins, who was helping him. "I didn't know's that old Greek p'fessor was so limber!"

Debarred from whistling, the little professor almost ran to his room, high up in one of the gray stone buildings in the shadow of the elms. Greek books filled his tiny book-case. The stuffed owl over it was damaged by moths. The long bottle of ink was ugly. Besides, ink is not a pleasant thing to carry about in a valise. Suddenly he glanced at the mantel, and saw the candlesticks. "The very thing," he exclaimed; and when he climbed out of the cars at Summerdale station, they were with him, neatly rolled up in tissue paper, and packed between bags of lozenges and stories from Homer for the Allspice twins.

That evening, when the professor was seated in the easies chair in the parsonage, and Matilda had settled herself near him, and the twins were each side of his knees, he took up one of the candlesticks, and began to lecture about it.

"As perhaps you know, my dear," he said to Matilda, "my grandmother—she was your great-grandmother—bought these candlesticks in Paris. The work in these square panels at the sides is very good *repousse*, and the scroll-work in the standards is, you see, outlined with gold wire. In fact, they are very good specimens of the silversmith's art, which, I fancy, is almost as ancient as the weaver's; for you may trust human love of ornament that the first man who discovered that gold and silver can be hammered into any form, directly set to work to make himself some bangles, or gewgaws of some sort."

"Who first made money?" asked Tommy.

"It is supposed that money was first coined in Asia Minor in the seventh or eighth century before Christ; but long before that the precious metals were used as a medium of exchange. They were formed into bars, spikes, and rings. The last form was thought very convenient, because the rings could be made into chains; and the weight determined the value. Abraham paid for the cave in which he buried his wife Sarah with four hundred shekels in weight of silver. Ornaments both of gold and of silver must have been made and worn in his time, for Eleazer presented Rebekah with a gold ear ring and bracelets, as a token that he came from Isaac. The tombs opened by Dr. Schliemann at Mycenæ, and by Mariette Bey at Thebes, tell how men and women in all times and countries have loved ornaments. Besides rings, necklaces, bracelets, ear-rings, belts, buttons, diadems, breas plates, and helmets of the precious metals, hand mirrors, and other toilet articles, were found; and all were of exquisite workmanship. In fact, the old Etruscans used gold in a way now unknown; for they joined grains of it together with such perfect nicety it looks like frost-work. So for *repousse* work, they were our teachers."

"And what is *repousse* work?" asked Anna, forgetting to be bashful. "What does the word mean?"

"It is French, and means, literally, 'pushed back.' The scene to be represented is hammered out in large outlines, and the details are worked out by blunt punches of various shapes. This art was perfectly understood by the Greeks. They also understood engraving or chasing metal surfaces, and damascening, or inlaying one metal into another, as these gold wires outlined a pattern in block steel on these candlesticks. High prices were paid for artistic work in gold and silver. Mentor, a noted Greek artist in silver, received five thousand dollars for two bowls. Large images of the gods were overlaid with plates of gold. 'The workman,' says Isaiah, 'melteth a graven image; another goldsmith spreadeth it over with gold and casteth chains.' The wonderful image of Athenæ, which stood in the heart of the Parthenon, was covered with ivory. Its eyes were gems, and it was draped in a tunic of beaten gold, fashioned, no doubt, under the orders of the great Pnidias himself. The making of small images and shrines for private houses was a good business; and perhaps Demetrius, spoken of in the Acts of the Apostles, did a thriving trade in Dianas suitable for families of taste."

"I know what you mean," said Tommy." "Anna and I once saw four or five little silver gods of different sorts, that came all the way from India."

"Exactly," said the Professor, nodding. "The family altar was surrounded by images proportionate in cost to the family means. The descriptions of the metal work done for the tabernacle indicate that the Hebrews were accomplished workmen, skilled in all the mysteries of their craft. The two cherubim upon the mercy seat were of beaten gold; so, too, was the seven-branched candlestick, with its bowls like unto almonds, and its ornaments of almond flowers. The tongs and snuff-dishes for the candlesticks were also of pure gold. By the way, there is a picture of that candlestick on the inside of the Arch of Titus at Rome."

"I know," said Tommy; "there's a picture of that arch in my 'Wonders of Rome.'"

"And you recollect that the tabernacle was overlaid with gold, and that there was also silver work upon it. The great altar of sacrifice was overlaid with brass, and had brass horns at its four corners. The pans for the ashes, flesh-hooks, fire-pans, and basins, were also of brass. Kitto says that the ancient Hebrews did not understand the manufacture of brass, and that the word so translated should be called copper. But Josephus says, 'The brazen altar was bright as gold.' However, burnished copper is beautiful enough, to my thinking. As soon as the Christian Church began to accumulate riches, its temples were gorgeously decorated. When Justinian rebuilt the church of St. Sophia, the altar was a slab of marble plated with gold, and set with precious stones and plates of enamel. The columns that supported it were also plated with solid gold, while the canopy that stretched over the altar was vaulted with sheets of silver, and rested upon four silver-gilt columns."

"It's queer that people, so many hundreds of years ago, found gold and silver precious," said little Anna musingly. "It was because they are so pretty, I think."

"So do I," said the Professor. "And gold shone like the sun to which they owed light, by day; and silver shone like the moon, which gives light at night. Silver shrines were made, as you know, by Demetrius to the Diana of the Ephesians who was no other than the Ashtoreth of the Philistines, the goddess of the moon. And the golden image Nebuchadnezzar set up in the plain of Dura was, no doubt, an image of the sun-god Baal."

The clock struck nine. "Oh my! bed-time comes so quick when you don't want it to," cried Anna. "I didn't know so much could be told about a candlestick."

"It wasn't all about a candlestick," said Tommy, who liked to correct his sister; "and there is more to it."

"Yes," said the Professor, smiling, "much more."

Do Not Fret.

"Every one of these doors creaks so horribly that it almost sets me wild," exclaimed a tired housekeeper, who was trying to rest a little after the labors of a wearisome day. Now this was not the first, perhaps it was the twentieth time she had made the same or a similar remark, about the creaking of the doors, when with the aid of a bottle of oil and a feather, she might have made them swing noiselessly, and saved herself all the annoyance she had suffered.

It is a great deal easier to make sugges-

tions than to follow them; but it seems to me that the "golden rule" for housekeepers might be this: "If anything goes wrong for which there is a remedy, apply it as soon as possible; if there is absolutely no remedy, do not fret, but make the best of it."

I believe that often it is not the work that makes us feel so thoroughly weary at the end of the week, as worrying over it. I remember fretting a good deal over some Thanksgiving pies, complaining that I always spoiled them by putting in too much of one thing or another, when my sister quietly remarked that perhaps I put too much anxiety into them. I saw the point, and resolved henceforth to do the best I could with my cooking, and to worry less over results. Of course I had afterwards better success, and far more peace of mind.

There are days in the experience of every housekeeper when everything seems determined to go wrong, and a perfect avalanche of little troubles and perplexities seem to overwhelm one. Then, indeed, is she that ruleth her spirit "better than he that taketh a city."

But how often at the close of such a day have we looked back and seen that all came right at last in spite of our forebodings, and we have wished so much that we could have been sweet-tempered through it all.

It is so natural to magnify little troubles instead of remembering they are not worth fretting about. If at breakfast the biscuits are a little too yellow, and the steak a trifle overdone, in almost every case no one will be troubled about it if you are not.

If the coffee is not just exactly right, no one will notice it unless you call attention to it by some disparaging remark. Especially should we guard against a habit of fretting because of the discomfort it causes those about us, and the bad influence it has upon them. If the housekeeper frets, the children do the same, and the servants also, for nothing is more contagious, and we have anything but a happy household. However badly things go, nothing is gained by worrying over them, and if we cannot be always bright and cheerful, we can at least endure patiently till the storm passes over and the sunshine returns, as it surely will in due time.—*Marion Reyburne, in Good Housekeeping.*

Youth's Department.

Mother's Girl.

Sleeves to the dimpled elbow,
Fun in the sweet blue eyes,
To and fro upon errands
The little maiden flies.
Now she is washing dishes,
Now she is feeding the chicks,
Now she is playing with pussy,
Or teaching Rover tricks.

Wrapped in a big white apron,
Pinned in a checkered shawl,
Hanging clothes in the garden,
O, were she only tall!
Hushing the fretful baby,
Coaxing his hair to curl;
Stepping around so briskly,
Because she is mother's girl.

Hunting for eggs in the haymow,
Petting old Brindle's calf,
Riding Don to the pasture,
With many a ringing laugh,
Coming whene'er you call her,
Running wherever sent,
Mother's girl is a blessing,
And mother is well content.

—*Central Christian Advocate.*

A Future Emperor.

On the 7th of May, 1882, there was great rejoicing in the city of Berlin, the home of William I., the venerable Emperor of Germany. Cannon were thundering, flags were flying, and joyous crowds of people were in the streets. All this merry-making was because on the evening before a tiny baby boy had opened his eyes on the world in the Marble Palace at Potsdam, one of the royal residences of Prussia. This baby boy is now a sturdy little fellow of five years, "going on six," as children say. He is the oldest great-grandson of Emperor William, and also of Queen Victoria, and if God spares his life he will one day sit on the imperial throne of Germany.

When this royal baby was a month old the christening ceremonies took place in the chapel at Potsdam. The scene was one of the most touching and solemn ever witnessed. The aged great grandfather, with tears of emotion streaming down his cheeks, held the infant in his arms while the baptismal water was sprinkled on its forehead. On one side stood the grandfather and grandmother, the Crown Prince of Prussia and his wife, who is the oldest daughter of Queen Victoria, and on the other the youthful parents, Prince William and Princess Augusta. The baby, who was arrayed in a long flowing robe of white silk heavily embroidered with silver, behaved with true princely dignity during the ceremony until his name was pronounced to be Frederick William Victor August Ernest, when he screamed lustily, and was carried away by his nurse to be laid in the cradle of state in which the royal infants of Prussia have been rocked for more than one hundred and fifty years.

Although little princes receive a great number of names, bestowed in honor of their royal relatives, they are known by one, or at the most two. This youngest heir to the German throne is called Prince William. He is a playful, robust boy, and enjoys romping with his two younger brothers. Frederick and Adalbert, like any other boy of his age. He is too young to give a thought to the grave responsibility which will one day be placed in his hands, or to realize that his aged great-grandfather must soon pass away from earth, or that his grandfather, the good Crown Prince Frederick William, is so ill that there is little hope of his recovery.

Little Prince William has a very happy life. His young mother loves him dearly, and is very proud of her pretty boy; and there are many palaces where the patter of his little feet is sweet music. He is often taken to see his grandmamma in her palace at Berlin; and he likes "going to grandma's" as well as other little boys and girls do, for this royal lady is a true daughter of the good Queen Victoria, and her life with her family is as sweet and loving and familiar as if she lived in a cottage instead of a palace. On pleasant afternoons she may often be seen with her grandchildren driving along the beautiful street called Unter den Linden, in Berlin, and under the arches of the Brandenburg Gate out into the great park, which is called the "Thiergarten." Here there are lakes with swans that come sailing up to the banks to be fed, and great cages in which are monkeys, tigers, enormous lions that roar so loud they can be heard for a long distance, and many other kinds of beasts, and birds with beautiful plumage.

Potsdam is the place which Prince William likes best of all, for here he can run in the beautiful park which surrounds the Marble Palace, ride on his pony, and play soldier with his young companions. There are five royal palaces at Potsdam, in which are many interesting mementos of former kings of Prussia. The celebrated Frederick the Great lived here in the Palace of Sans Souci, and the room in which he died in 1786 remains as it was at that time, even to the silent clock still marking the hour when the great king passed away.

The life of a little prince is not all play, for almost as soon as he is out of the cradle he must begin to prepare for the duties and responsibilities of his life. Little Prince William has nurses who talk to him in French and in English, and a governess who teaches him all that his little brain can understand. He is taught swimming and riding, and when he plays soldier he is taking his first lesson in military drill. He has Bible lessons, too, like all other good boys and girls, for the members of the royal family of Prussia are sincere Christians, and teach their children to follow the paths of truth and righteousness. When Prince William is old enough he will be sent to school, and his course of study will be all the more severe and rigorous because he is a prince, and must become an intelligent ruler. He is taught to treat his teachers with the greatest respect and deference, and to be always kind and courteous towards those who serve him, no matter how poor and humble they may be.

On the summit of a hill in Germany, not far from the beautiful lake of Constance, are the ruins of the ancient castle of the Hohenzollerns, which some historians think was built more than a thousand years ago. It was a solitary ruin, overgrown with ivy, and it had been inhabited only by bats and owls for more than four hundred years, when, in 1850, Frederick William IV. of Prussia, brother of the present Emperor, visited the house of his ancestors and ordered a portion of the castle to be rebuilt.

The Hohenzollerns were famous knights in the Middle Ages. They joined the great troops of the Crusaders, and were brave and foremost in battle. They were powerful grandees in the days of the Emperor Barbarossa, that famous old warrior who lost his life while on a crusade, although, according to German fairy tales, he is not dead, but sleeping in a great mountain near Salzburg, with his snowy beard grown through the table upon which he leans, and streaming all around him on the stone floor of the cavern. When the time comes he will awake and come forth, with his great sword in his hand, to slay evil doers and avenge the wrongs of the suffering and the oppressed. The Hohenzollerns have been rulers of Prussia for more than four hundred and fifty years. Let us hope that little Prince William will prove a noble member of his illustrious family, and when he sits on the throne may he be a wise and Christian leader of the great people of Germany!—*Harper's Young People.*

A Golden Rule Book.

One of Helen's presents last Christmas was a prettily bound book with clean white pages; it was intended to write a diary in.

"But I don't know how to write a diary, mamma," said Helen; "and besides nothing ever happens to me to write about."

"Never mind," answered mamma, "call it a Golden Rule book, and fill it with all true stories you hear of little folks who have kept the Golden Rule."

"Do," said papa, "and I will tell you one to put on the first page."

"A true one, papa?" asked the little girl.

"Yes, indeed," he said, "every word true." Once there were some boys and girls going to school together, and on a certain day they were to march in a parade with ever so many more schools. Now, all the children who had no bad marks wore blue rosettes, and they were very proud to wear them, you may be sure.

"But one unfortunate little boy lost his, and though the others helped him to look for it, he could not find it anywhere. The parade was about to begin, and he was crying bitterly over his lost badge.

"Never mind, Roger,' said the sweet little girl who walked beside him, 'you shall have mine 'cause I'm so little, you see, nobody 'll notice me;' and she took the rosette off her shoulder and pinned it on the boy's."

"Well, it wasn't very Golden Ruley for him to take it," said Helen, "but what makes you keep smiling at mamma? Was she the little girl? O, papa! And were you the little boy?"

"I was, indeed," said papa, "and I have been ashamed of that boy and proud of that dear little girl ever since that day."—*The Sunshine.*

Chimneys.

In the year 1200, chimneys were scarcely known in England; only one was allowed in a religious house, one in a manor house, and one in the great hall of a castle or Lord's house; but in other houses the smoke found its way out as it could. The writers of the fourteenth century seem to have considered them as the newest invention of luxury. In Henry the Eighth's reign the University of Oxford had no fire allowed; for it is mentioned that after students had supped, having no fire in winter, they were obliged to take a good run for half an hour, to get heat in their feet before they retired for the night. Hollinshead, in the reign of Ellzabeth, describes the rudeness of the preceding generation in the arts of life: "There were," says he, "very few chimneys; even in the capital towns the fire was laid to the wall, and the smoke issued out at the door, roof, or window. The houses were wattled and plastered over with clay, and all the furniture and utensils were of wood." In 1680 a tax of two shillings was laid on chimneys.

The Dusty Room.

A young girl was sweeping a room one day, when she went to the window blind and drew it down. "It makes the room so dusty," she said, "to have the sunshine always coming in."

The atoms of dust which were unseen in the dimmer light shone golden in the sunbeams. The untaught girl imagined it was the sunlight which made the dust.

Now many people imagine themselves very good people. One poor old man, who lived all his life without a thought of love to God, said he was willing to die. He didn't owe a man a shilling.

If the Spirit of God should shine brightly into such a heart, how would it look? It would show Him sins enough to crush him.

The light of the Spirit is like the sunshine in the dusty room. When we begin to feel unhappy about our sins, let us never try to close the shutters, keep out the Spirit, and fancy there is no dust. It is the Holy Spirit's voice in our hearts. He is showing us ourselves. But, better still, He will show us the true way to happiness.

An Intelligent Dog.

There is an old lady who owns a very intelligent Newfoundland dog who some time since acquired the habit of occupying grandmother's chair whenever he found it empty. Threats and even blows failed to start him. The old lady finally, when she wished to occupy her seat, opened the window and cried out, "Cats!" which was too much for Bruno, who rushed to the window while grandmother rushed for the chair. This worked well for some time, but one day Bruno found grandmother seated, and afier walking round, he jumped to the window and began the most violent barking. This was too much for grandma's curiosity, who went to the window to see the cause of the outbreak, when Bruno made a dash for the chair, and held possession in spite of the cry of "cats."

An Independent Bruin.

One summer the Crown Prince of Germany came to Norway. He also had heard of the famous bear that no one could kill, and made up his mind that he was the man to kill it. He trudged for two days through bogs and climbed through glens and ravines, before he came on the scent of the bear—and a bear's scent, you may know, is strong, and quite unmistakable. Finally he discovered some tracks in the moss, like those of a barefooted man, or, I should rather say, perhaps, a man-footed bear. The Prince was just turning the corner of a projecting rock, when he saw a huge, shaggy beast standing on its hind legs, examining in a leisurely manner the inside of a hollow tree, while a swarm of bees were buzzing about its ears. It was just hauling out a handful of honey, and was smiling with a gruesome mirth, when his royal highness sent it a bullet right in the breast, where its heart must have been—if it had one. But, instead of falling down flat, as it ought to have done out of deference to the Prince, it cooly turned its back, and gave its assailant a disgusted nod over its shoulder as it trudged away through the underbrush. The attendants ranged through the woods and beat the bushes in all directions, but Mr. Bruin was no more to be seen that afternoon. It was as if he had sunk into the earth; not a trace of him was to be found by either dogs or men.—*In St. Nicholas for December.*

A Short Story.

Dr. Guthrie once told the following story: "One of our boys, a very little fellow, but uncommonly smart, entered the lists and carried off a prize against the whole of England and Scotland by his answer to the question: 'Can you give the history of the Apostle Paul in thirty words?' His answer was, 'Paul was born at Tarsus and brought up at Jerusalem; he continued a persecutor until his conversion; after which he became a follower of Christ, for whose sake he died.'"

Where the Wood Comes From.

I presume most boys and girls think that a very simple question to ask and answer, but yesterday we heard of a poor little chap, a scholar of one of Chicago's free Kindergartens, who lives in a tenement house near our great lake, when asked by the teacher where all our wood came from, answered "From the lake."

His answer is explained when we learn that every morning he with many other poor children are sent to the lake-shore to pick up the refuse wood that has drifted in during the night. He had never seen forests, or seldom trees of any kind, and no wonder his views were not broader. We were glad to hear his teacher had planned for a trip to the country, where the little boy's eyes may be opened to many things scarcely dreamed of before.

A Very Large Dinner Party.

The feast given by District II. was held on the 28th day of December, at the National Rifles' armory, and began at two o'clock in the afternoon. The club had sent out six hundred cards of invitation, and these had been judiciously distributed among the children of the poor. Long before the hour, the guests began to arrive. Those who came armed with invitations, formed in line on the pavement facing east; those without cards formed an opposing line facing west. Both lines rapidly grew in length, and by two o'clock, when the last omnibus discharged its numerous freight, the lines extended an entire block, two, three, and four children deep. It required the efforts of several stalwart lieutenants and sergeants of police, and of about a dozen privates, to prevent those lines from blending into a great and shapeless mob.

Within the drill-room on the entrance floor, six long tables had been spread, each with a hundred plates. Turkey, cranberry sauce, apples, oranges, graced each plate; and back in the distance stood the caterer, with his ice-cream freezers and stores of cake. At the various tables, twenty boys with pretty badges, and twenty girls with natty caps and aprons,—all members of the club,—were stationed as waiters; while the ladies and gentlemen stood, some at tables, others about the room, to render general assistance.

Everything being ready, the doors were opened, and the guests were admitted in single file, a little girl on crutches leading. Around and about the great wide room the long procession passed, leaving a child at every plate. When every plate had been accommodated with a child, silence was requested. Every little tongue was stilled, every little head bent low, and a minister offered prayer. Then the gentleman in charge took the floor. The guests looked eagerly at their plates and imploringly at the gentleman. His speech was practical and brief: "Now, children, eat your Christmas dinner."

The opening shout, the rattle of knives and forks, the hum of children talking between the bites, the exclamations, the laughter, and all the other little details which punctuated the scene, the imagination must supply. The dinner lasted nearly an hour—an hour of bliss to those within the room, and an hour of terrible suspense to those who still stood on the pavement without, a remnant of the "uninvited" line, and late arrivals, waiting for their turn. Of course it came.—*St. Nicholas for December.*

The Alphabet in a Sentence.

There are many curious words in our language. There are words that sound queer because we rarely hear them; but there are two words in common use that are curious because they contain the five vowels in alphabetical order. These are "abstemious," and "facetious." We have no single word that contains all the consonants in "alphabetical" or any other order, but judging from the looks of some Russian names, one may think that language must have several words that contain all the consonants, with three or four extra z's thrown in.

There has been a contest lately to see who could produce the shortest grammatical sentence containing all the letters of the alphabet. It resulted in the following: "John quickly extemporized five tow-bags." This sentence contains thirty-four letters. Can any of our young folks make a shorter one?—*Christian at Work.*

Pleasantries.

"It is the little things that tell," says an old adage. Yes, especially the little brothers.

"What kind of boys go to heaven?" asked the Sunday-school superintendent. "Dead boys," yelled the youngest member of the infant class.—*Jordan (N. Y.) Times.*

"Kicked you out, did he?" sympathized a friend with a walking delegate. "Yes; but that wasn't the worst of it." "No?" "What pains me more is the fact that the boot he kicked me with wasn't union-made."

Street-car conductor (to countryman)—"If you saw him picking the gentleman's pocket, why didn't you interfere, instead of letting him get away?" Countryman—"I saw that sign up there, 'Beware of pickpockets,' an' I was 'fraid to."

Patent Agent—I've got just the thing you want. It is a book-holder, and—German Professor—Vell, I don't vant him. I was hold on to my books poody vell. Vat I vant ish a padent ash vill pring back dot books vat was borrowed from me.

There is a smart man traveling through the West and making a fortune out of book-peddling. He has bound a lot of back numbers of the New York Directory in red morocco and labeled them *Home Truths About Real People.* The book sells on its title.

THE MESSENGER.

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Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

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☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, DECEMBER 14, 1887.

Commendable.

The two Sunday-schools of the Reformed church in Akron, Ohio, German and English, have given pledges to raise $75 each to furnish a room in the Girls' School Building in Sendai, Japan. Rev. J. B. Schontz, pastor of Grace church, writes that his school is fast raising the money, and that the Board may confidently depend on it. This is reported for the encouragement of others.

Faithful in One Way at Least.

Rev. O. H. Walker of New London, Conn., it is said, has been absent from his pulpit only two Sundays in thirty-five years. That certainly shows fidelity, but most men would do better for being away a little more. It is not often the case, but sometimes there is too much of a "pent up Utica." Isolation generally results in stagnation and narrowness.

"Manly Sports."

The New York secular papers give some spicy accounts of the recent Foot Ball Contest between Yale and Harvard. If Yale had not won, there would have been many bankrupts among the friends of the New Haven team. Excited young men backed their eighty dollar bicycles up to pawn shops and sold them for thirty; jewelry and even clothes were staked upon the issue, when all their money was gone. Of course, if professors at school encourage these "manly sports," parents at home do not care.

Indifference to Church Business.

The *Independent*, in dwelling upon the responsibilities of business men, calls attention to the little interest most of them show in the "business" of the Church. If a council is called, very few of those who are alert in their worldly engagements, come to the meeting, and those who do come are restless and indifferent, pleading that as such things are not in their "line," they think it right to "defer to others." Pastors must keep a memorandum of every thing that calls for action. But for them the temporal affairs of congregations would be woefully neglected. Is not this a fact?

The Conference at Washington.

The discussions at the Evangelical Alliance Conference in Washington city, last week, were marked by intelligent zeal and ability. The full program given elsewhere, gives the subjects chosen and the names of those appointed to treat them. Dr. Storrs was absent on account of sickness, but his paper on "The Necessity of Co-operation," was read by Dr. Chamberlain of Brooklyn.

The paper read by Bishop Coxe of Western New York, on "Ultramontanism," is given in full in the *Independent*. The writer does not take the extreme Protestant ground that would exclude all Roman Catholics from citizenship, but shows from the arguments and necessities which required even Popes to suppress Jesuitism in Catholic countries, that it would be dangerous to our civil institutions.

A Remarkable Case.

It is said that there is a congregation out west composed entirely of women. They have gathered a respectable membership and built a church, but they do not know what to do for officers, and the Presbytery will have to determine whether women can be ordained. This condition of things is unique, to say the least of it. Are there no men there, or are they all outside of the "pale?" May be the difficulties are of another kind. A woman once complained to a pastor that her husband had locked her out of the house and would not let her in The faithful young shepherd went to inquire into the matter. He found that what the woman said was true, but he also found that the husband was afraid to let her in. She had whipped him like fury and threatened to do so again. He was holding the fort for his own protection.

Prohibition in Georgia.

Two years ago Atlanta carried the Prohibition movement by two hundred majority. This year it returns to the license system by a majority of 1000 out of 10,000 votes. There is nothing to discourage temperance people in this. There will be ins and outs, ups and downs in all such movements. The ebb and flow of popular sentiment is to be expected, but there will be not only an advance but an adjustment and a final triumph of the good for all that.

Already the violence of ignorant negroes who celebrated their success by a drunken debauch has opened the eyes of respectable anti prohibitionists, and they will be apt to elect councilmen who will control the license. A prominent "anti" stated to the New York *Herald* correspondent that "if the Prohibitionists have a majority in the City Council, and they will decline to license bar-rooms, there will never be another prohibition election in Atlanta. Neither side can whip a platform of no bar rooms."

The American Board and Progressive Orthodoxy.

Notwithstanding the dissensions in the American Board of Foreign Missions the amount of money given last year was greater than ever before. This is looked upon as an endorsement of the policy of the Prudential Committee by those who from principle or under the stimulus of prevailing excitement determined to make good any financial losses that might occur.

Be that as it may, the more liberal Congregationalists are considering the question of raising funds to send out as missionaries the young men who were rejected by the Board, and so there will be more money spent and more men put into the foreign field than at any previous time.

Whether there will be a separate organization or not, yet remains to be seen. Most likely this will be the unfortunate outcome, as the old society would hardly be willing to commission the "New Theology" men even if the funds were furnished for that especial purpose.

Meanwhile, as Dr. Storrs has truly said in his letter, a discussion of the issues involved in the Andover Controversy cannot be suppressed. Theological disputes have never been settled in that way, and any effort to smother this one will only make the fires break out more fiercely. Men like Dr. Ward of the *Independent*, who while not believing in the theory of future probation, are overruled by the repressive policy of the owner of that paper, will insist upon it that truth is not advanced by denying those who may differ from us a fair hearing. The field of discussion has been widened by the fact that the American Board has put the issue upon a doctrinal basis, i. e., by complaining that there has been a departure from tenets and declarations of the founders of the society. Some of the facts already brought out are rich and interesting. It has been shown, for instance, that the American Board itself was the outcome of a "Progressive Orthodoxy." Such an association for such a purpose would not and could not have been possible under earlier beliefs, because the Puritan forefathers thought the heathen were so surely predestined to damnation that it would be flying into the face of Providence to send the Gospel to them at all.

In England as well as in this country, those who first advocated any foreign missionary work, had to break with this stern Calvinism, and they were fought as vigorously as the Andover Professors are now. In fact the history and literature on this subject are almost amusing. They show what those who were the "Progressive Orthodoxy" men of that day had to contend with. A limited atonement, which, as was then claimed, excluded the pagan world from salvation, was the God-ordained barrier to any movement whatever in that direction. Men had no right to preach Christ, through whom alone men could be saved, to those whom God in His sovereign will had doomed to destruction. A probation even in this world was denied to them by an eternal decree which no man had a right to question or attempt to reverse. Take this as an illustration: William Carey of the Calvinistic Baptists of England, who took the first organized action that ushered in the new missionary era, proposed this as a topic at a meeting of clergymen: "The Duty of Christians to spread the Gospel among the heathen nations." An elderly divine sprang to his feet and thundered out, "Young man, sit down! When God pleases to convert the heathen, He will do it without your aid or mine."

The same difficulties were encountered everywhere before the Pietism of Spener, the Moravian and Wesleyan movements, and what is known as the "Great Awakening" in this country. For some time after this the very idea of salvation for the heathen was regarded as an innovation upon accepted theories by Princeton theologians, who held that their probation was given in the trial of our first parents. What, in view of this, is "Progressive Orthodoxy?" It would seem to mean only important doctrinal changes, brought about by clearer and more Biblical apprehension of God's ultimate intentions to offer His salvation to all men.

Reverence for the Present.

Reverence is due to the Past. Reverence is likewise due to the Present. It would seem to be much easier to pay the former debt than the latter. In this respect, the Past has no small advantage, just because it is past. Distance enlarges and glorifies it; peoples it with heroes; throws a glamour about it; invests it with something of that glory which is wont to gather around the dim, the mysterious, unknown. On the other hand, the Present is with us; we are living in it; superficially, we know it well; we are in danger of regarding it with something of that contempt which familiarity is said to breed We need to be on our guard against the danger, not perhaps of reverencing the Past too much, but of reverencing the Present too little. Great was the Past; but great, also, is the Present. Shall we venerate the dead of past generations, that have ceased from their labors and entered into rest, and show no veneration for the living, the toiling and the struggling, the daring and doing of the generation that now is? "O friends," sings Schiller, "there were fairer times than ours, and a nobler race once lived on earth; but they are gone, and we,—we *live!*" It is a great thing to live. Let us do the living no wrong. Let us have the discernment to discover the dignity and authority; the majesty and power and glory, of today.

Nowhere, perhaps, is there greater danger of a false and injurious veneration of the past, than in matters relating to the Church of Jesus Christ. This is just because the Church is at all times so vitally connected, and determined by, her past, and because the genuine veneration for this is so deeply necessary and salutary a thing. The Church is moulded, controlled and governed by her Past; is bound to it by an indissoluble bond; can never shake off its authority and power; could not break with it if she would, and would not if she could. But of this genuine and most wholesome subjection and dependence there is not wanting the usual exaggerated caricature. We must distinguish. There is a subjection to the Past that is freedom; and there is a subjection to the Past that is bondage. Honor to the dead may be so falsely rendered as to inflict injury on the living. The strengthening, vitalizing and inspiring connection of the Present with the Past may be turned into a hindering, disabling, paralyzing tyranny of the Past over the Present. The large, legitimate and whole authority may be counterfeited by a petty and unlawful domineering. The reverence that is naturally and inalienably due to those ancient things which are universal in their character, which belong to all the ages, which are "everlasting possessions," which "having been must ever be," which came in the beginning and will continue to the end,—this reverence, so justly required and so gladly given, may be exacted, without discrimination, for things of the past that were more or less local and temporary, for the thoughts, views, opinions, beliefs of wise men of departed generations. It is thus that the Present is wronged; it is thus that, for such vitalizing communion with the great and noble Past, men are in danger of substituting an external and mechanical conformity to some particular action of the Past, ministering to stagnation rather than movement. When this is done it behooves us to remember the reverence that is due to the Present. It, too, has rights. It is free-born; it is no more a slave than any preceding century. It must speak with its own voice, and not the voice of another. The beliefs that it expresses must be the beliefs of to-day. It must be one with the past, but it must not be the slave of the past; much less of any action of the past. Its responsibilities are great; its rights and privileges are also great. Our Saviour's promise of His Perpetual Presence was not made exclusively to any one particular age or century. He said, "Lo, I am with you *alway*."

Let no one say that we are disparaging the past; we are simply seeking to do justice to the present. The reverence for the present of which we are speaking is perfectly compatible with the true veneration for the past. This veneration relates to those things of the past which are not sectional and temporary, but universal and everlasting; which pertain to the centre, not to the circumference; which are not of the government, but of the life. These things are for all ages: they can hardly be said, indeed, to be more of the past than of the present. It is as easy as it is ennobling to reverence these everlasting things. It is safe to predict that the Apostles' Creed will never lose its freshness, its charms, its hold on the reverence of Christian people. There is nothing in it to become obsolete. It is a Confession of Faith; of faith that is the same from age to age, as morning and evening, seed time and harvest, joy and sorrow, are always and unchangeably the same. It is is destitute of all philosophy; it contains not a single explanation or definition. It is the philosophy that grows old; it is the definitions that in course of time call for reconstruction; it is the explanations that eventually lose their hold on the reverence of the human mind. We will reverence the Past; but we will also reverence the solemn, august, and reverend Present. The faith of past ages we will gladly, and reverently, and unreservedly accept; but the slavish acceptance of the philosophy, of the definitions and explanations, of any past century, is not consistent with that reverence which is due to the Present. J. S. K.

Meeting of the General Synod's Sunday-school Board.

At the meeting of the General Synod at Akron, O., a Sunday school Board was appointed, consisting of ten members, taken from the seven different Synods of the Church. This Board lately held a very harmonious and satisfactory meeting at Altoona. All its members were present, including Rev. C. Clever, whose name was inadvertently omitted in the published notice, excepting Rev. E. R. Williard. By special invitation the superintendents of the publishing houses were also on hand, except Rev. C. G. Fisher, who could not get there. The President of the Board has, however, had an interview with Bro. Fisher since the meeting, and he heartily concurs in every thing that has been done.

The Board retained the present editor of the German Sunday-school literature and recommend to the German Publication House the appointment of one or two persons to assist him. For the English speaking portion of the Church, the Board have arranged with the Publication House at Philadelphia and Dayton to have published an Instructor for Teachers, which shall be for the present a quarterly, a quarterly and lesson leaves for scholars, and lessons for infants in the infant papers. These periodicals will be issued under the supervision of the General Synod's Sunday-school Board, and their publication will commence on July 1, 1888 The name of the instructor will be *The Heidelberg Teacher*, and will contain two departments, the one exegetical and the other practical, the first to be called "Explanation of the Lesson," and the second, "Application and Illustration," the price to be for school subscriptions to one address, 50 cents per annum, single copies 60 cents. After arrangements are perfected, lesson comments for teachers will no longer appear in *The Guardian* or *The Instructor* now published at Dayton, but these comments will appear only in *The Heidelberg Teacher*, a new publication which will be issued both from Dayton and Philadelphia, and the contents of which will be precisely the same for all the English Sunday schools of the whole Church. The same is also true of the Scholars' Quarterlies, Lesson Leaves and Lessons for infants.

The new Sunday-school Board also took action on a number of other important subjects, of which it is not necessary to give an account just at this time. But the above items we think should be at once brought to the knowledge of all our Sunday-schools so that they may make their arrangements intelligently for lessons and lesson helps for the coming year.

Who would have thought a year ago that so much could be done in so short a time in the direction of the unification of our Sunday schools! Surely the Hand of the Lord is in this work, and to Him be all the praise and glory. C. S. G.

Communications.

Cheerful Tidings from Japan.

"How a Buddhist Temple Became a Church of Christ."—It belongs to our People.—Who will encourage the Native Christians by a Thousand Dollar Gift?

SENDAI, JAPAN, Nov. 6th, 1887.

DEAR REFORMED FRIENDS:—About two hundred and fifty yards from my house stands a heathen temple. It was erected by the strictest of the Buddhist sects. A few years ago this building came into the possession of some wealthy men of Sendai, because the priests failed to discharge a debt which was secured by mortgage on the property. For several years the Christians of Sendai have been negotiating for the purchase of the grounds and temple. The Buddhists opposed this with bitterness.

Last winter while the missionaries of the American Board were conducting a night school and preaching services in this temple, the opposition of the heathen sect ran high. Finally, last spring, Bro. Oshikawa and a few of his leading men obtained a verbal promise from the owners that the temple might be bought for our church purposes. Later a written agreement was drawn up, but no money was paid. The price of the property was put at $2300. During the summer the progress of civilization advanced the price. However, when the officers of our church went to secure the bargain, they found that they could hold the proprietors to the sale at $2300. And now the temple belongs to our church people. The lot comprises upwards of one acre and a half. The temple is large. A part of it will be needed for church purposes and a part for our Training School. For the temple and part of the grounds an offer has already been made by the leading bank of Sendai, for the location is central, being near to our mission lot; but it will be retained by the Christians, although the offer was for $3000.

A little above one thousand dollars remains to be paid on this desirable property. Is there any one of you who will assist these people? What an opportunity to assist in rescuing a building from the grossness of idolatry!

And now, instead of idols, the living God will have His worship in this temple. Bright the fact! Jesus is the Light. Instead of young men studying "The Light of Asia," and doing the works of darkness, students will walk in the pure light of God and learn the wisdom of the Gospel of Christ, and go out among their countrymen and preach salvation. The victory to Christ! The glory to the Father!

Even so, by the power of the Spirit cometh the everlasting kingdom of righteousness to this country. Thoughts fired by the inspired pages of the Book will come to you, my friend, when you reflect what it really means to turn a heathen temple into a house of God. Praise ye the Lord!

Hopefully yours,
W. E. HOY.

Foreign Mission Notes.

A Lady Teacher.

A few weeks ago, a call was issued for a lady teacher, to succeed Miss Mary B. Ault in the Girls' School at Sendai, who shall sail no later than May 1st, 1888.

Of all the noble daughters in our Zion, but one has sent in her name to the Secretary. Are there no others in the church willing to respond to this call?

Although but one person will be chosen at this time, yet the very fact that *many* desire to go, will be a clear indication to the church that the Lord's work requires more laborers, and hence the people should increase their liberality.

Brethren: "The time is come that judgment must begin at the house of God; and if it first begin at us, *what shall the end be of them that obey not the Gospel of God?*" I know of no greater Gospel disobedience than the neglect to fulfill the final command of our dear Saviour: "Go ye into all the world and preach the GOSPEL to every creature."

Will every pastor see to it, that only the *best* in his flock applies for the position? We need a woman of refinement, of ability to teach, of consecration to the Master's service, of sound health.

Let all such apply without delay to the Secretary.

The Donation of an Organ.

The Miller Organ Co. of Lebanon, Pa., who are prominent members of St. Mark's church, and whose elegant organs have a world-wide reputation, have lately made the generous donation of a handsome instrument for the use of the Training School at Sendai. Bro. Hoy wrote that an organ was necessary, and necessity is the will of God. "And if any man say ought unto you, ye shall say, the Lord hath need of them, and straightway he will send them."

The organ is a noble gift, from noble hearts, for a noble cause. God bless the kind donors and the glad recipients.

What Next? A Communion Set.

The name of the church is the "Bancho Union Church." The name of the liberal donor is———? There are firms in our church who handle this ware, and I am sure, they will read this notice. Brother, how does it affect you? Write to me, "I will furnish the communion set."

"Press it! Press it! dear brother."

What! Why the School Building Fund; not exactly the fund, but the matter of contributions toward the erection of suitable buildings on the lot in Sendai. A certain good brother adds to the question, "Is there but one Doctor and Mrs. Swander in the church?" the significant sentence — "If there should be a failure of prompt action now after this inspiring example, the disgrace and the disaster would be all the worse." So says every member of the Board. The buildings will be begun. But let the Church arise and put on her beautiful garments of liberality. There is constant giving here and there, but let every one in every place *give* and the cries of the earnest missionaries will cease, and their shouts of praises will be heard in our hearts.

The Parsonage for Brother Hoy.

"What's well begun is half done." Is it true in regard to this project? No one can deny the good beginning. The father of the movement offers "to be one of twenty-five to give $100 a piece for the building of a parsonage in Sendai, Japan." Verily it is a "trifling offering—to relieve a heroic brother in Christ,"

Will the money be on hand by February 1, 1888? Remember—"The end crowns the work."

How many earnest souls undertake noble things for the Lord, but they fail of success because the church at large slumbers and sleeps.

Ye men of God, arise! continue and finish, *without delay*, the good work of Dr. Bausman.

Dear Members of the Church:

The appeals of our foreign workers, the needs of the poor heathen and the onward march of missions, should come to us with no uncertain sound. Unless we move, not crab-like but forward, we will be left in the rear of modern missionary progress, and the chariot wheels of the Divine Providence will bury us in the march to victory. Let us be up and doing. This is no time to sleep, to wait, to argue. "*It* is time for thee to work." Work is the imperative duty of the hour.

With one heart and mind let us advance in the name of the Lord and set up our banners, and then we can share the unspeakable joys, when the sunrise kingdom of Japan will become the kingdom of the Sun of Righteousness.

Work, and trust, and pray.

Yours in the Lord,

ALLEN R. BARTHOLOMEW, Secretary.

Pottsville, Pa.

Conference of the American Board of the Evangelical Alliance.

It was the privilege of the writer to be present at the opening of the sessions of the "Conference of Christian Workers," which took place in Washington, D. C., on the 7th inst. Hartenstein, a German moralist, remarks that "the task of the individual in his relation to society includes not only the rendering of efficient service for its welfare, but *susceptibility for every thing beautiful, good,* and noble, that is aimed at by different workers in the different social spheres. This susceptibility implies a willingness on our part to take into consideration, to take an interest in, and to make a proper estimate of the efforts of others from a *general* point of view. This must, if necessity throw light upon one's own *particular* activity in the same direction." These truths lie back of some statements made by Bishop Cleaveland Cox, at the opening of his address on Wednesday evening. He said among other things that he was thankful that he could be present that day to hear the various papers and addresses. He was refreshed, edified and strengthened by what was said. He felt grateful to all who had anything to do with the organization of this conference. He hoped that the proper authorities would arrange for the annual recurrence of these meetings, for he was assured that they would prove a great blessing not only to all who would attend them, but to the nation at large.

The appearance of the assembly was well hit off by the reporter of the Washington *Star*, who said: "They were, taken as a whole, a good-looking lot of men generally dressed neatly in sober black, and wearing clerical-looking collars. They were not especially sober or serious-looking. Their faces were radiant with good humor. It was a body representative of healthy Christianity." The impression they made upon the writer was that of a collection of thoughtful, energetic, cheerful Christian men, knowing what their business was as Christians, and going about in the discharge of it in a characteristically American business-like way. We realized that it served as a moral tonic to come in contact with such a fresh and vigorous form of spiritual vitality.

The tone of the proceedings was self restrained, scholarly, broad-minded. Hon. W. E. Dodge presided. He succeeds his father, the late W. E. Dodge, as President of the Alliance. Among his characteristic statements was the following: "The Alliance has no thought of pushing its own views, or making a place for itself. It has no theories to assert. It believes the first need is for careful and accurate study. Its only hope and suggestion is that in each community Christian men, without regard to name, will be willing to meet and carefully and prayerfully study the problems of its own locality. It is certain this will result in the adaptation of means to meet the wants and destitution sure to be discovered. This will warm Christian hearts into fuller confidence and sympathy with each other, and will advance all denominational interests in their relation to the whole Church of Christ as nothing else can do."

Bishop E. G. Andrews, Vice-president of the Washington branch of the Alliance delivered the address of welcome, which was scholarly, appropriate and pointed. It was in every way worthy of the occasion and was received with universal approbation. The Bishop has been a student of history. He not only made frequent and happy historical allusions, but satisfied the attentive listeners that he understood the meaning and perceived the tendency of history. He thought that that "one of the sad facts in Church history was the hitherto imperfect recognition of the unity in Christ," and rejoiced that the Alliance had selected as its motto Unum corpus in Christo sumus.

Bishop Cleaveland Cox, of Buffalo, read a paper in the evening on Ultramontainism. How different is the man from our conception of him! We had pictured to ourselves a stately, dignified ecclesiastic. His bushy hair is very gray, and his figure is spare and diminutive. He reminded us of a very plain, straightforward New Englander. His bearing, tone and style were anything but ostentatious, or assuming. He seemed to us just the man to take hold of the hearts of an average American audience. The position which the Bishop took as over against Catholicism as such was very moderate, and his language guarded and respectful. But he took high ground against the court of Rome as a political enemy, in so far as it is under Ultramontane or Jesuitical influence and control. The Bishop thinks that the presence of a Cardinal in this country, who comes here as a prince with authority delegated to him by a foreign potentate, is contrary to the Constitution of the United States. He further maintains that when Catholics come to ask Congress for a charter for the proposed Jesuit University to be established at Washington, it should be granted with this condition: that a committee of supervision be appointed who should see to it that no doctrines or principles are inculcated contrary to the law of the country. The Bishop, in the course of his remarks, read a number of passages from a Jesuit Catechism, which justly called forth much laughter. He quoted Dr. Bronson in substantiation of some of his positions, and facetiously added, "Dr. B. is dead now, I believe; well, I hope he is out of purgatory, anyhow."

Mr. Dodge, the president, in his opening address, had expressed himself on the subject of Catholicism as follows: "The Roman Church embraces a large portion of our people, and while we admire and respect its religious devotion and admirable charities, and have nothing but kindness and regard for its individual members, it still holds its first allegiance to a foreign power which claims the absolute right to control all consciences, and all peoples, and is so, a dangerous menance to the republic."

If any reader of this communication is troubled with the apprehension which is here and there entertained, that Christianity is a failure, let him embrace the first opportunity of attending a meeting of the American branch of the Evangelical Alliance. He will then learn that the leading represtatives of Protestantism in this country are fully alive to the mission of the Christian Church, that they have an intelligent insight into the methods by which the work of the Gospel is to be carried forward, and that they display power and energy, connected with respose and confidence, which would insure success, in almost any causee, but especially in the cause of Him in whom they trust, not only as the author of their own redemption, but of that of a lost and ruined world. W. M R.

Church Repaired.

The St. Luke's Reformed church at Pleasant Unity, Pa., was closed for repairs in the month of September. The work having been completed, it was reopened on Saturday, December 3d, for divine service preparatory to the holy communion. The Rev. C. R. Dieffenbacher of Greensburg, Pa., assisted the pastor. Before beginning his discourse, he congratulated the members for the good work they did in remodeling and beautifying their place of worship. The congregation can have a great pride in what they have done and the unanimity with which it was carried forward.

The committee to whom the work was entrusted deserve great praise in effecting such a great transformation in its appearance, and it is certainly a pleasure to know that their work was appreciated, and gives such general satisfaction.

In this notice it is not necessary to go into particulars as to what was done. It will be sufficient to state that the gallery was taken out, and the pillars on other side of the pulpit removed. The windows were remodeled. Instead of plain glass, the new sash contains glass prepared by a patent process that equals the finer stained glass. The ceilings and walls are tastily frescoed, and a prospective view in rear of the pulpit. All the woodwork of the interior is painted and grained in walnut. New pulpit and altar chairs, carpet, matting and lamps are in keeping with the other improvements.

The expenses were all met, and a surplus remaining in the treasury. The outside of the building needs painting, which, judging from the disposition and spirit of the members will be done in the near future.

S. L. R.

First Reformed Church, Lebanon.

On Sunday, Nov. 20th, the sacrament of the Lord's Supper was administered in the English language, in the First Reformed church, Lebanon, at which time 35 persons (including several persons confirmed a short time previous) were received into full communion, by the solemn rite of confirmation, and 14 by certificate; of those confirmed, 16 are males, and *nine* are heads of families. From Saturday P. M. to Sunday evening, there were held five public services, and all largely attended, with nearly 300 communicants, at least one third of whom were young men under 35 years of age. On the same day the Lord's Supper was administered in the recently organized St. Mark's congregation, in North Lebanon, of which Brother Steckel is pastor. This was the first communion in this congregation, and with encouraging accessions by confirmation, and by certificate. Although organized only six months ago, it numbers about 200 members, with a Sunday-school of nearly 350 scholars. Its young pastor shares the confidence of the pastor and people of the mother Church, who rejoice in the manifest prosperity attending his ministerial labors. Another congregation is about being organized out of members of the First church, the *fourth* organization during the present pastorate of Dr. Kremer. This indicates great pastoral fidelity and efficiency, and without any visible abatement of either mental or physical vigor, with advancing age. No small degree of the success that has attended a ministry to the same congregation of nearly thirty-seven years, is due to the fact that Dr. Kremer has, at no time taken part in outside and irresponsible movements to church authority, and manifestly foreign to the true spirit and genius of the divinely constituted church of Jesus Christ; such as the "Y. M. C. A." and other questionable religious movements, outside of the divinely ordained ministry and Church of God. A faithful pastor finds more than enough to engage his time and labors in the field or parish assigned him, by the authority and sanction of the Church, of which Christ is the only and ever-present Head.

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Carlisle, November 28, 1887.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Philadelphia. — *Bethel Mission. — An Omission.* In the item in reference to the Bethel Mission in our last issue, it was omitted to give the name of the Treasurer of the Mission, viz.: S. H. Bibighaus, Esq., whose address is 2307 Green street. Jacob S. Sechler is Treasurer of the Mission *Sunday-School.*

Martinsburg.—The ladies of the St. John's congregation of the above charge held an Apron Bazaar on Thanksgiving evening, and continued it the next and following evenings. The net proceeds amounted to $102.50. A great many things were donated by the congregation—among them was a beautiful crayon work of "Ruth," by Edgar Nicodemus. This crayon work was purchased by the members of the congregation and, in their behalf, was presented, by Prof. Morrow in a neat and brief address, to the pastor and wife.

For the above success, much credit is due the committee, especially to its president, Mrs. W. S. Nicodemus.

Summit Hill.—The "Corn Planters" of the Reformed church, Summit Hill, Pa., held their third anniversay on the evening of the 25th ult. The exercises consisted of recitations and music by the children, an address by the pastor and the opening of the missionary barrels, the proceeds being $29.59. A large audience enjoyed the exercises.

Wentz Charge.—Rev. S. M. K. Huber writes:—The fall commnnion season of the Wentz's charge is over. It was truly a refreshing season for pastor and people. Many who stood aloof from the Lord's table for some time, returned and renewed their covenant vow. At the Wentz church 342 communed and contributed $33 for Church Extension; at Schwenksville 240 communed and contributed $30 for Home Missions; at Kulpsville 100 communed and contributed $10 for Missions. With this and harvest collections the charge has contributed thus far already $213 for the benevolent work of the church.

Swiftwater.—The new Reformed and Lutheran church at Swiftwater, Pa., Rev. Geo. B. Smith, pastor, is nearly finished. The corner-stone of this church was laid, in the presence of a large audience, on August 21st, 1887. Rev. H. M. Kieffer, of Easton, Pa., preached an appropriate sermon, based on Eph. 2: 20. Addresses were given by Revs. Clare, Kretzing, and Rev. Dr. Aikman. Nearly two hundred dollars were raised on this occasion. The congregation returns hearty thanks, through this communication, to Messrs. Chase, Cattell, Miss Bisphom and Miss Kennada, of Philadelphia, Pa., Mrs. Monroe, of Cleveland, Ohio, and others, who are not directly interested, but whose contributions have been quite liberal toward the building of this church. Dedicatory services will shortly be held, of which due notice will be given.

St. Petersburg.—On Thursday, December 1st, the parsonage was invaded by a few ladies of this charge, by way of a surprise. A number of useful articles, together with some cash, were presented. The young people came in the evening, and spent an agreeable time. We hereby express our thanks and pray the Lord to bless them. I have a catechetical class numbering 18, with prospects of more. S. Z. BEAM.

Carlisle.—Harvest thanksgiving services at Carlisle, Pa., were characterized by much interest with two excellent addresses on Home Missions by Rev. Whitmer. The basket collection amounted to $62.56. A few weeks previous the Mite Society sent to the Treasurer of Foreign Missions $50, for the school building at Sendai, Japan.

Maryland.

Westminster.—On the 4th inst., Rev. Calvin S. Slagle was installed as pastor of the Westminster charge by the committee appointed by the Maryland Classis. Rev. D. A. Souders conducted the altar service, and Dr. G. L. Staley preached the sermon.

Acknowledgments.

Foreign Missions.

Received at Harrisburg, Pa., from November 1, 1887, to November 30, 1887, boih dates inclusive.

Rev. John P. Stein, Millersville, Pa., from Sweigert Miss. Soc., Ref. cong. at Rohrstown,	$20 00
Rev. N. Z. Snyder, South Bethlehem, Pa., viz., South Bethlehem cong, 9 00; Salisbury cong, 2.80; Freemansburg cong, 3.20—150 school pictures,	15 00
Mrs. Sarah Grover, Mifflinburgh, Pa., for Girls' school,	1 00
Rev. J. G. Kuhl, Covington, Kentucky, 15.00—10.00 for Missions, and 5.00 for fifty school pictures,	15 00
Charles W. Bernhardi, Cleveland, Ohio, 100 school pictures,	5 00
Rev. J. P. Stahl, Somerset, Ohio, 25 school pictures,	2 50
John H. Burger, treas. Ref. S. S., Kelly's Island, O., 54 school pictures,	5 40
Rev. J. Dahlman, D.D., Akron, O., viz., 1st Ref. ch., Akron, and S. S., on account of Mem. Room in school building, Sendai, 31.00; Grace Ref. ch, Akron, O., Pastor J. B. Shontz, farewell meeting of Rev. U. B Schneder, 50.00,	81 00
Rev. E. H. Dieffenbacher, Pleasant Unity, Pa.,	5 00
Wm. G. Hoke, Elizabethville, Pa., 5 school pictures,	50
Rev. A. Hocker, Marengo, Iowa., 15 school pictures,	1 50
Rev. A. J. Meyer, North Lima, Ohio, 85 school pictures,	8 50
Alfred Sassaman, Williamsport, Pa., per Rev. D. H. Leader,	2 50
Rev. W D Lefever, from Stoyestown chge, Pa.,	10 00
Rev. Eli Keller, Zionsville, Pa., from Mrs. Elizabeth Moyer, 5 00; Widow Maria Yerger, 5.00,	10 00
Rev. B. F. Bausman, Shepherdstown, W. Va., 18 school pictures,	1 80
James T. Reber, treas. Schuylkill Ch., from St. Mark's Ref ch., Tresona, Pastor J. A. Reber,	5 00
Rev. W. Donat, New Jerusalem chge, Schuylkill Haven, Pa. 7.33; and for 20 school pictures, 2.00,	9 33
Rev. J. J. Grueninger, Sauk City, Wis., 60 school pictures,	6 00
Irvin Yost, Thornville, Ohio, for Girls' school, Sendai,	100 00

Continued on 8th Page.

A VALUABLE CHRISTMAS PRESENT FOR ANY ONE.

We suggest **THE MESSENGER** as a suitable and valuable Christmas Gift to a son, daughter, friend or some worthy member of the Church. It is not costly, and yet will prove of great benefit to the receiver.

Send in the names and $2.00 in cash for each—that the weekly visits of the Church paper may begin with the NEW YEAR.

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BOOKS FOR CHRISTMAS.

To those wishing suitable presents for Christmas we have to offer the following books of our own publishing and those of other houses:

Three Christmas Eves,	**$1 50**
Letters to Boys and Girls about the First Christmas, by Rev. Theo. Appel, D. D.,	**75**
Sunshine for 1887, bound,	**75**
Hymn Books, of all kinds and sizes, from	**50 cents to $4.00**
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Order of Worship, in different styles,	**From $1.25 to $3.50**
Order of Worship and Hymns, in different styles,	**From $1.75 to $4.00**
Directory of Worship,	**From .75 to $4.50**
Directory of Worship and Hymns, embossed,	**$1.50**
Harbaugh's Future Life, 3 vols.,	**$4 00**
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See also List of Books in next Column.

All sent postpaid on receipt of price.

BIBLES ALL STYLES AND SIZES.

Also, Books of any publisher and Juvenile Illustrated Books at Half Price.

Christmas Cards in quantities, etc. etc.

ADDRESS:

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FOR SUNDAY SCHOOLS

CANDY BOXES.

We will fill orders for Candy Boxes at the following prices:

	¼lb.	½lb.	1lb.
Folding,	**$1.25**	**$1.50**	**$1.75 per 100**
Baskets,		**2.00**	**"**

Will not be responsible for any order after the 20th of December. Samples sent on application. Address

Reformed Church Pub. Board,
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SUPPLIES FOR CHRISTMAS, 1887.

We offer a *new* Service for Christmas, with music, designed for *permanent* use, entitled,

"Order of Worship for Christmas,"

at 100 copies $4.50 postpaid; single copy, 5 cts. postpaid.

Also Service No. 1—Whitmer's—per 100, $3. Nos. 2, 3, 4 and 6, per 100, $2 each. Nos. 5, 7, 8 and 9, with music (reduced price), $4. Postage on all 50 cents extra.

Full set of *ten* sent for 25 cents, postpaid.

We are also able to supply, in any quantity, services and annuals, with carols, published by Emma Pitt, Asa Hull, J. J. Hood, Biglow & Main, and others. Sample copies, 5 cents each.

Send in orders in good time.

Address,

Reformed Church Pub. Board,
907 ARCH STREET,
PHILADELPHIA.

THE DIRECTORY OF WORSHIP.

A new edition of the Directory of Worship has just been issued. They can be had at present only in three styles of binding, and hereafter at the following prices, fixed by the General Synod's Committee:

Muslin,	**$ .75**
Imitation,	**1.25**
Turkey Morocco, gilt edges,	**2.50**
Directory of Worship and Hymns for the Reformed Church, Embossed, plain, bound together,	**$1.50**

All postpaid, with the usual discount to the trade, and when ordered in large quantities.

Congregations wishing to introduce them will be allowed a special price for introduction—to continue for six weeks.

All orders to be addressed to

Reformed Church Pub. Board,
907 Arch Street,
PHILADELPHIA, PA.

Business Department.

REV CHARLES G. FISHER,
Superintendent and Treasurer.

TERMS OF THE MESSENGER:

$2.00 *a year, in advance*, postage included. Six copies to one address for one year, **$10.00.**

No paper discontinued, except at the option of the publishers, unless orders are *sent direct to the Publication Office*, at least two weeks before the time subscribed for expires, and all arrearages are paid.

The publishers will not be responsible for notice given to an agent or postmaster.

When arrearages for more than a year are due, they are collected through a solicitor.

The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

☞ Remittances should be made by Check, Draft, Postal Money Order or Registered Letter, and to be made payable to the order of the **Reformed Church Publication Board.**

☞ Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

☞ We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

☞ COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to **"The Messenger."**

PLEASE NOTICE TAG ON YOUR PAPER,

And if you are indebted for

SUBSCRIPTIONS REMIT WITHOUT DELAY.

SUBSCRIPTIONS ARE DUE IN ADVANCE.

ALMANACS for 1888.

The Eastern Almanac for 1888 is now ready for distribution.

It is an interesting annual—surpassing the issues of other years. Its pages are filled with matters of interest to the whole Church—presenting principally the Church work claiming our attention at this time—Home and Foreign Missions.

Its pages contain also portraits of men that have been and are prominent in the Church, and pictures of some of the churches that have been recently erected.

It is, in fact, worthy of circulation throughout the whole Church—covering the work of Missions within our bounds as a Church—East and West. Every family should have one.

It will be sent at the usual rates:

100 Copies,	**$5.00**
50 "	**2.75**
12 "	**.75**
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When to be sent by mail 18 cents per dozen must be added for every dozen ordered.

THE WESTERN ALMANAC

Supplied at the same rates as noted above.

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We can also fill orders for the German Almanac at the usual rates.

12 Copies,	**95 cts.**
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NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D.,	**$1.50**
The Substantial Philosophy. Rev. J. I. Swander, D.D.,	**$1.50**
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D.	**.75**
Lord's Portion. Rev. H. Harbaugh, D. D., Paper,	**.25**
Muslin,	**.30**
Service Book & Hymnal. Rev. W. F. Lichliter. Plain Muslin	**.25**
Red Edges "	**.40**
A Treatise on Baptism, Rev. J. J. Leberman,	**.60**
Recollections of College Life, Rev. Theodore Appel, D.D.,	**1.25**
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper,	**.50**
Muslin,	**.75**
A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	**1.00**
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	**1.50**
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	**1.00**
100 "	**2.00**
300 "	**5.00**
Directory of Worship, Muslin,	**.75**
Imitation Morocco,	**1.25**
Young Parson,	**1.25**

OLD BOOKS AT REDUCED RATES.

Wayside Gleanings, by Rev. B. Bausman, D. D., former price, $1.25,	**.60**
Christological Theology, Rev. H. Harbaugh, D.D., Single Copy,	**.05**
Dozen,	**.50**

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Reformed Church Pub. Board,
907 ARCH STREET,
Philadelphia, Pa.

Miscellaneous.

A Rural Church.

BY HORATIO NELSON POWERS.

Nesting mid vines and leafage, where the lawn
Slopes toward a softly-lingering valley stream,
The little church hides, like a soul withdrawn
From the world's noise to worship and to dream.

Simple the cool gray pile, embowered in green,
With every charm that modesty can yield,
As one of winning face and artless mien
Is lovelier still with features half concealed.

Near by are sumptuous hills, and lordly trees;
Their summits crown and fringe the pools below,
Where, under their majestic canopies,
Daisies and golden-hearted lilies blow.

It is the Sabbath, and the summer morn
Is sweet with flowers, and birds, and new-mown hay,—
As if a spirit breathed, and life new born
Blossomed in all that glorifies the day.

Within, the church is redolent with blooms
Fresh from the fields whose orisons they bear:
God's peace is on them, and their smile relumes
The hopes of hearts aweary with their care.

O sacred hour! the vain world far away!
Doth He not hear who marks the sparrow's fall?
How good it seems in this dear place to stay,
Musing on Love that fitteth all in all!

Sometimes, in concert with the sacred song,
A thrush's trill floats in upon the air;
Sometimes, a breeze wafts, with its sweets, along
The purer fragrance of the breath of prayer.

Sometimes, upon the open window's sill,
Poises, among the flowers, a butterfly
And on a honied banquet takes its fill;
Then, like a spirit, passes to the sky.

The brook sings on; the fragrant tree-tops stir;
Bees softly hum; a plaintive dove is heard;
But, to the rapt and happy worshipper,
All that is sweet accentuates the Word.

Discordant notes or dulcet tones may come—
It is enough that One beloved is near;
Lips that tell not His loveliness are dumb
To those who breathe this heavenly atmosphere.

And now the bread is broken, now the cup
Of blessing is received with grateful tears,
And souls that languish now are lifted up—
The peerless beauty of the Christ appears!

Selections.

Know that ye are as near heaven as ye are far from yourself and far from the love of a bewitching world.—*S. Rutherford.*

Bitter and untruthful words, instead of injuring the one at whom they are aimed, are very likely to rise up, perhaps after many years, in condemnation of him who gave them voice.

It is foolish to try to live on past experience. It is very dangerous, if not a fatal habit, to judge ourselves to be safe because of something that we felt or did twenty years ago.—*Spurgeon.*

There are two sides to all memories, a bright side and a dark side; and the gain or loss from a memory depends on the side of it which we have in our minds as it is recalled by us.—*S. S. Times.*

Daily living seemeth weary
To the one who never works;
Duty always seemeth dreary
To the one who duty shirks.

Only after hardest striving
Cometh sweet and perfect rest.
Life is found to be worth living
To the one who does his best.

—*C. M. Sheldon.*

Personal.

Pope Leo has received among his jubilee gifts a woolen petticoat, worked by a poor woman and her crippled daughter.

Rosa Bonheur is now an elderly woman, but she has her youthful enthusiasm for her art and for animals. Her home in the village of By, on the edge of the forest of Fontainebleau, is a veritable menagerie. Among her pets are two lions that she bought to use as models.

The Prince of Wales has received a present of a table nearly ten feet in circumference made out of the hide of a rhinoceros killed in the recent Kilimanjaro expedition. The top of the table, which is beautifully polished and quite unique in design, is partially supported by horns nearly twenty inches in length.

A Berlin newspaper announces that there are now eight bachelor heirs to thrones in the German Empire, and eight spinster princesses of fifteen and upwards. The first list includes Prince William of Nassau, Prince Rupprecht of Bavaria, Prince Frederick of Anhalt-Dessau, Prince Ernest of Hesse-Darmstadt, Prince Frederick of Saxony, and Prince Frederick of Waldeck-Pyrmont. The second list is headed by the three young daughters of the German Crown Prince, next to whom come five princesses of the Royal family of Bavaria.

The admirers of Rev. C. H. Spurgeon are by no means unanimous in commendation of his course in withdrawing from the fellowship of the Baptist churches of Great Britain. He is criticised as having acted without due charity, and as having apparently based his implied condemnation of the Baptist co nmunion upon his suspicions with regard to a few of its ministers, when it was possible for him to remedy the evils which he complained of by his own frank expostulations and counsel. If this be true it would seem that he acted without due regard to the responsibility which his position and personal influence imply, if not in a pharisaical spirit which in others he would be swift to condemn.

Science and Art.

A paper that resists the action of both fire and water has, it is said, been recently invented in Germany by a Herr Ladewigg. The manufacture is accomplished by mixing 25 parts of asbestos fiber with from 25 to 30 parts of aluminum sulphate, and the mixture is moistened with chloride of zinc and thoroughly washed in water. It is then treated with a solution of 1 part of resin soap in 8 to 10 parts of a solution of pure aluminum sulphate, after which it is manufactured into paper like ordinary pulp.

According to M. Besnier, a member of the Paris Academy of Medicine, leprosy, far from disappearing by degrees, is spreading rapidly. Since the extension of the French colonial possessions sailors, soldiers, traders, and missionaries have fallen victims to it in large numbers. M. Besnier therefore exhorts physicians in all countries to study the fell disease, in order to find a means of counteracting its ravages, for it has active focuses of infection in every part of the globe. The malady is transmitted by a bacillus shaped like that found in tuberculosis.

"Portable sunlight" is the name given to a new illuminant, of which a public test has just been made in Glasgow. It is obtained by the evaporation of creosote, tar, or other hydro carbon oils, and it produces an intense white flame up to 3,000 candle power, at a cost of about 2 cents per hour per 1,000 candles. The apparatus consists of a steel cylinder for the oil, tested up to a pressure of 200 pounds to the square inch, surrounded by a cast-iron jacket to prevent condensation, and the vapor is raised by the slow combustion of a coke fire placed underneath. From the cylinder the vapor is carried through a tube to the combustion-box on the top, into which air is introduced in the proportion necessary for proper combustion, with the result that a dazzling light is produced.

Experiments are being made on Prussian railways with axle boxes fitted with bearings of vegetable parchment in place of brass. The parchment is strongly compressed before being used, and it is thoroughly dried to prevent subsequent shrinkage. Wooden rings are placed on the outside of the bearings, fitting the collars of the journal. An emulsion of water and oil and all the mineral oils are used as lubricants. The parchment soon becomes impregnated with oil, and it is able to go a long time without a renewal of lubrication. It is between the body of the journal and the thin edge of the parchment segments that friction takes place. The claim is made that these compressed paper bearings make a tough material that is superior to metal. Such bearings are also in use in a German saw-mill with satisfactory operation.

Items of Interest.

"The press," says the Rockland Courier, "is the archimedean lever that moves the world at $2 a year."

In the Bodleian Library, at Oxford, faded ink on parchment, etc., is restored by means of a solution of hydrosulphide of ammonia.

There are over 2600 soldiers of the Russian army afflicted with ophthalmia in the hospitals of the Odessa district alone. These cases are entirely treated by nurses and have no skilled medical attendance.

The carcass of the elephant Alice, burned in Bridgeport, Connecticut, has been dissected. In the stomach were found over 300 pennies, part of a pocket knife, four cane ferules, a piece of lead pipe, and some pebbles. The large elephant that was drowned in the lower harbor is still floating in the lower bay.

The threatening extinction of edelweiss and other Alpine flowers a short time ago led to the founding of gardens and enclosures for the cultivation and protection of these plants. At one of these mountain stations, at a height of 7,500 feet, plants of the Pyrenees, the Himalayas, and the Caucasus are cultivated, as well as those of the Alps.

One of the most characteristic street cries of London and of New York is never heard in Paris, nor is one of the most picturesque figures in the streets of London and of New York ever seen in the streets of Paris, for in France the noisy and pertinacious newsboy is unknown. The functions of this disseminator of intelligence are filled in Paris by the staid old dame who sits at the receipt of custom in a kiosque. A Parisian kiosque has nothing oriental but the name. It is a little sentry box of glass, just large enough to shelter the news-vender from the changeable weather of the French capital.

The *Northwestern* deals sharply with the practical Mormonism of Chicago: "To our disgrace it is stated that in the civil courts of Chicago about 6000 applications for divorce are made every year. About 5000 of these cases come to trial, the others being non-suited or withdrawn. How much of an improvement is this upon Mormonism? The latter is contrary to law, while the former is according to law. If the home is the foundation of the State, what of these 6000 annual fatal symptoms of anarchy? Other cities and counties in the State have proportionate records of the kind, and some States have laws more lax than has Illinois. Verily, Sodom has some modern sisters."

Useful Hints and Recipes.

Fish will bear more seasoning than meat.

MASHED PARSNIPS.—Take eight parsnips, scrape, slice lengthwise, and put on to boil in hot salted water. They will take a little more than an hour to cook. When tender drain and press through a colander. Mash smooth. Put in a clean saucepan with a little butter, pepper and salt. Stir until very hot and then dish.

RICE GRIDDLE CAKES.—Put a teacupful of rice into two teacups of water and boil it till the water is nearly absorbed, then add a pint and a half of sweet milk. Boil it slowly until the rice is very soft. When cool add a small gill of yeast, three eggs, a little salt and flour enough to make a batter of suitable thickness to bake on a griddle. Let it rise very light. To bake in muffin rings, make it a little thicker.

To make rich chocolate pudding beat to a cream six ounces of butter, add a quarter of a pound of grated chocolate, three ounces of sugar and by degrees the yelk of eight eggs, with a quarter of a pound of grated brown bread. Pound together to a powder a quarter of a stick of vanilla and eight cloves; add these to the pudding, stirring in at last the whites of eight eggs beaten to a froth. Butter a mould well, pour in the pudding and boil an hour and a half. Serve with sauce.

POTATOES FOR DINNER.—In The Household we read: "If one has a fine variety of potatoes it is an easy matter to cook them nicely for dinner. They will be found most excellent, and present a handsome appearance if cooked in this way: Select potatoes of a uniform size; wash, peel, and parboil them, then place them in a bake pan, sprinkle salt and pepper over them, and put a little butter in the pan; place them in a brisk oven and bake until nicely browned, then transfer them to a dish and send them hot to the table."

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE STUDENT'S MANUAL. By Rev. John Todd. New York: John B. Alden, Publisher. 1887.

This book was first given to the public more than half a century ago. It is an old and well-tried friend. Two generations have tested its excellence and been benefited by its practical wisdom. No book of its class ever was more popular, and deservedly so. It is just what the student needs, when he leaves his home to engage in the duties and encounter the temptations of school life in a strange pla e and among new companions. It is a judicious counselor, a trustworthy guide, a valuable friend. It gives him wholesome advice in regard to habits, study, reading, time, conversation, politeness, exercise, diet, economy, discipline of the heart, and the object of life. It should be placed in the hands of every student, and we wish to suggest, that some generous patron of learning in our Church present a copy of this noble work, as a Christmas gift, to every young man in the College and Seminary. The benefit would be invaluable, and the cost small; for Mr. Alden, in this new, unabridged and well printed edition, has reduced the price from $1.50 to 10 cents in paper covers, and 25 cents in cloth. Will not some rich friend carry out this suggestion?

THE BEGINNINGS OF CIVILIZATION. By Charles Woodward Hutson, Professor of Modern Languages and Acting Professor of History in the University of Mississippi. New York: John B. Alden, Publisher. 1887. Pp. 242. Ideal edition, cloth, 50 cts.; postage, 6 cts.

This book, so modest in its pretensions, possesses a value that might easily be overlooked. It is of more than ordinary importance, and displays much ability, wide historical learning and a power of philosophical generalization on the part of its author. It grew out of the necessities of the class-room, which compelled him, as a teacher of history, to prepare a course of lectures covering a field not covered, at least in this form, by any single work before. He brings before us the several civilizing races—Turanian, Hamitic, Semitic and Aryan; points out their various contributions to the progress of humanity; and conducts us through the different early stages through which civilization has passed. The Egyptians, the Chaldæans, the Hittites, the Phœnicians, the Hebrews, the Assyrians, the Lake-Dwellers, the Etruscans, the Slavs, the Men of the Stone Age, of the Bronze and of the Iron Age—all move in orderly succession before us; and as we gaze we grow more and more interested and are less willing to lay aside the book. It is a work that gathers up, in compendious form, the results reached by a philosophical mind after a broad historical research. Every student of history can read it with profit, and every College and High School should adopt it as a text-book. In spite of its extreme cheapness, it is printed and bound in beautiful form.

BIBLE STUDIES FROM THE NEW TESTAMENT. Covering the International Sunday-school Lessons for 1888. By Geo. F. Pentecost, D.D., author of "In the Volume of the Book," "Out of Egypt," etc. Copyright, 1887. A. S. Barnes & Company, New York and Chicago. Ppp. 343. Price, postpaid, on receipt of 50 cts. for manilla, or $1 for cloth binding.

The first number of the American issue of THE WOMAN'S WORLD is received. It is a handsome volume of the size of "The Magazine of Art," profusely illustrated with full page pictures, and smaller ones through the text. The topics are, of course, such as women are interested in, and while fashion plays an important part it is not to the exclusion of matters of general interest to women. The opening article is entitled "The Woodland Gods." This is followed by a paper on "The Position of Women." "Madame de Sevigne's Grandmother" is the subject of the next paper, and Annie Thackeray, the daughter of the novelist, is the author. Violet Fane follows with one of her pretty verses, and then follows the first chapters of a new serial, "The Truth about Clement Ker." "Above the Cloud Line" is a graphic description of the beauties of the Engadine by Marie S. Bancroft. The first of a series of papers on "The Children of a Great City," is given, then there is a short story and a paper on "The Oxford Ladies Colleges," by a member of one of them. Then come "Literary and other Notes," by Mr. Oscar Wilde, the editor, and last are given the London and Paris fashions for the month.

Cassell & Company, Limited, 739 and 741 Broadway, New York, 35 cents a number, $3.50 a year in advance.

THE AMERICAN MAGAZINE for December is in all its features a Christmas number. The leading article, "Christ-Ideals in American Art," by Wm. H. Ingersoll, gives occasion for the frontispiece, "The Boy Christ Disputing with the Doctors," engraved from a picture by Frank Moss; and a sculptured "Head of Christ," by Launt Thompson, is reproduced in line engraving on the cover. Charles Gayarre tells how various means of amusement were provided for rich and poor fifty years ago, in a quarter of New Orleans that seems then to have been devoted—at least in the holiday season—to the Genius of Pleasure. "Christmas in the Grand Army" is the story told by one of the surviving members of a society founded among our soldiers during the war. In Mr. Fawcett's story, Olivia begins to find out what sort of a husband she has acquired, and he in turn meets equal surprise in attempting to control her. Salmon fishing in the Cascapedia river is described in an illustrated article. In another illustrated article, Z. L. White has a pleasant sketch of the discoverer of natural gas at Findlay, O., to whom the people of that place should certainly erect a monument. An interview with Walt Whitman and an ancient version of the love story of Miles Standish will interest literary readers; there are some finished stories, a discussion of new books, a paper on Home Decorations, Health Jottings by Dr. Hutchinson, and poems. The Portfolio has three illustrated articles by well known authors.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending December 10th contains — Ralph Waldo Emerson, Westminster Review; A Teacher of the Violin, by J. H. Shorthouse, Macmillan's Magazine; Sugar Making in Demerara, Month; Realism and Romance, Contemporary Review; Looking Backwards, Temple Bar; Richard Cable, the Lightship man, part XXIX., Chambers' Journal; Rabbit Crusading, Chambers' Journal; and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE ATLANTIC MONTHLY for December contains—The Thraldom of Japan, E. H. House; The Second Son, XL.—XLII., M. O. W. Oliphant and T. B. Aldrich; Robert Louis Stevenson, Sophia Kirk; At Chrystemesse-Tyde, Willis Boyd Allen; Some Aspects of Pessimism, Agnes Repplier; French and English, Seventh Paper, Philip Gilbert Hamerton; At Pinney's Ranch, Edward Bellamy; On a Photograph received from a Friend in Rome, T. W. Parsons; Paul Jones and the Armed Neutrality, John Fiske; Island Democracy in the Caspian, Edmund Noble; Paul Patoff, XXII.—XXIV., F. Marion Crawford; Of One who is Deaf, Edith M. Thomas; The Soul of the Far East, IV., Religion, V., Imagination, Percival Lowell; At the Funeral of a Minor Poet, Thomas Bailey Aldrich; Dr. Holmes's Progress; Thackeray's Letters; The Contributors' Club; Books of the Month.

Published by Houghton, Mifflin & Co., Boston, Mass.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A.M., M.D. Contents for November: Original Communications; Therapeutic Notes; Editorials; Medical News and Miscellany; Book Reviews; Commercial News.

Terms: $1 a year in advance. Philadelphia: F. A. Davis, Att'y, Publisher, No. 1217 Filbert Street.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for December—Inventions at Panama, by Stuart F. Weld, illustrated; Science and Practical Life, by Prof. T. H. Huxley; Changes in the Relative Values of the Precious Metals—Economic Disturbance Series, No. VI., by Hon. David A. Wells, LL.D., D.C.L.; American Cinque-Foils, by Grant Allen; The Rise of the Granger Movement, by Charles W. Pierson; The Boyhood of Darwin, by Himself; Thought and Language, by Daniel Greenleaf Thompson; The Metals of Ancient Chaldea, by M. P. E. Berthelot; Our Forestry-Problem, by B. E. Fernow; The Danger of Receiverships, by H. W. Bartol; A Great Lesson, by the Duke of Argyll; The Color of Words, by N. E. Newell; Sketch of John Jacob Baeyer, by J. H. Gore, with portrait; Correspondence; Editor's Table: An Alleged Argument against Evolution—Truth and its Pursuit; Literary Notices; Popular Miscellany; Notes.

Published by D. Appleton & Co., 1, 3 and 5 Bond street, New York. Single number, 50 cents; yearly subscription, $5.

Married.

At Littlestown, Pa., by the Rev. D. N. Dittmar, November 29, 1887, Mr. John Hilbert to Miss Amanda Kump, both of Littlestown, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

Tribute of Respect

WHEREAS, He who disposes the affairs of the world according to His Infinite wisdom, has been pleased to call from our midst our brother and elder, Robert J. Algert,

Resolved, That whilst submitting in humility to the Divine will, we here testify to the loss sustained by Trinity Reformed church. Through his death we have removed from us one who was earnestly devout, conscientious, faithful, and regular in attendance upon all his religious duties.

Resolved, That our sincere sympathy be extended the bereaved family in these hours of their sorrow, and that they be commended anew to the care of the "Judge of the widow," and "the Father of the fatherless."

Resolved, That a copy of these resolutions be furnished the family of the deceased, and that they be published in the MESSENGER, and Record and Star.

By order of Consistory,
TRINITY REFORMED CHURCH,
Watsontown, Pa.

DIED.—October 7, 1887, near Inland, Clay county, Neb., Catharine E., wife of E. G. Groff, Esq., aged 61 years, 3 months and 11 days.

Mrs. Groff was the daughter of Michael and Mary Diffenderfer, and was born at New Holland, Lancaster county, Pa. She was baptized in early infancy, confirmed at an early age and was ever, not only a communicant, but also a working member of the church. She was possessed of more than ordinary intelligence, and had a zeal for the intellectual and spiritual advancement of the rising generation that made her an unusually successful teacher, whether in the public or in the Sunday school.

Her presence in the Reformed church at New Holland was always a power for good. When, in 1853, the Union Sunday-school at this place was dissolved and a distinctively Reformed school was organized, she became one of the superintendents, the other being William Goshen.

When the Mite Society was organized in 1865 she was again one of the leading spirits in the good work. Up to 1881 she was the same earnest, attentive, faithful and regular member, just such a member as hard working pastors especially know how to appreciate.

From 1881 to the time of her death she resided in Nebraska, where some of the family had preceded her, but her life continued to be bound up with the life of the congregation in which she had accomplished so much work for the Master.

In thinking of Mrs. Groff in her Western home the language of the Psalmist, "How shall we sing the Lord's song in a strange land?" would frequently come to the mind of the writer. She was never fully reconciled to her new home. Her affection for her old home and her devotion to the church in which her family took such a lively interest continued to bind her heart to the memories of the past. And yet by her sterling qualities of head and heart she soon won hosts of friends in her new home. At the time of her funeral the procession was said to have been more than a half a mile in length. Seldom was there witnessed so large a concourse of people at the grave of a private individual. In her former home at New Holland her departure from this life was just as deeply lamented as by her friends in her Western home. But her life was well spent, her departure was a peaceful one, and it is comfort to know that our *temporal loss is her eternal gain.*

D. W. G.

DIED.—At Pottstown, Pa., on the morning of November 12, 1887, Mrs. Hannah Miller, aged 96 years, 1 month, and 9 days.

By the death of Grandmother Miller, Pottstown lost its oldest inhabitant and Zion's Reformed church one of its most faithful members.

Only four years less than the full measure of a century did the years of her earthly life number. And through all these years she remained a consistent member of the Reformed church.

For Grandmother Miller was born of Reformed parents, was baptized in early infancy, and was admitted to full membership, by the rite of confirmation, at the age of fifteen years.

She was a daughter of Matthias and Christina Minker, and was born in Berks county, Pa., on the 31 of October, 1791.

She was twice married, and yet spent over fifty years of her life in widowhood.

Her first husband was Mr. Isaac G. Griessemer, of Oley, Pa., who died about twelve years after their marriage.

In the year 1843 she became the wife of the Rev. Conrad Miller, a well-known minister in the Lutheran church, who was at that time pastor of the Falconer Swamp charge.

Mr. Miller died thirty-four years ago; and Mrs. Miller has since then lived at Falconer Swamp, and later at Pottstown, with a devoted granddaughter.

Although the wife of a Lutheran minister and regularly, on alternate Sundays, attending the Lutheran church of which her husband was pastor, Mrs. Miller never left the Reformed church, and never once received the communion from the hands of her husband.

She continued to be a faithful attendant upon the services of the sanctuary to the very last, and had already made her preparations for church on the Sunday morning when her last illness came upon her. It was communion Sunday, and she was very anxious to attend, for she thought it might prove her last communion Sunday here below. And so it did; for before another Sunday morning dawned upon this world, she held communion with the saints in glory. We saw that her accustomed place was vacant on that Sunday, and we knew her absence must be due to personal illness.

How many, alas! there are, whose absence one would hardly have noticed, because it is no unusual thing. But Grandmother Miller was no fair-weather Christian, and made no lame excuses for staying away from church or for neglecting the means of grace.

Having been denied the privilege of receiving the sacrament in church, she held communion with her Saviour on her bed of sickness, and shortly after fell asleep.

On Thursday, the 17th of November, we laid her earthly remains beside those of her sainted husband, the Rev. Conrad Miller, in the Lutheran burying-ground at Falconer Swamp.

The sermon was preached by her pastor, on a text long ago selected by herself—Ps. 90: 9, 10. Rev. Dr. Schmucker and Revs. Kepner and Kline, of the Lutheran church, took part in the services. C. S. W.

DIED.—December 3d, in Altoona, Pa., Miss Eliza C. Manspeaker, of Yellow Creek, Bedford county, aged 27 years, 9 months and 1 day.

Religious Intelligence.

Home.

The *Catholic Standard* places public schools next to mixed marriages in the list of causes of defection from the Catholic Church.

The forthcoming Year Book of the United Brethren in Christ will show that at present that denomination has 4,396 churches, an increase of 64; 1,566 itinerant preachers; 195,278 members, a gain of 10,175.

It is announced that $53,000 have been secured for the endowment of the Arcot Theological Seminary (Reformed Church), India, with bequests in wills with good promises amounting to $12,000, making a total of $65,000.

At a special meeting of Plymouth church and Society, at Brooklyn, it was decided, with one dissenting vote, to call the Rev. Charles A. Berry, of Wolverhampton, England, at a salary of $10,000, to fill the pulpit. The dissenter was E. B. Hutchinson, who thought the pastor should be an American.

The current year has been, according to the report of Secretary Kynett, of the Methodist Church Extension Society, "the most successful in the history of the Church." The receipts were $309,353, an increase of $37,226. The disbursements were $269,025, an increase of $38,484. Five hundred and twenty-two churches were aided.

One of the most interesting and philanthropic of Indianapolis charities is the Home for Wayward Girls, under the auspices of the Society of the Good Shepherd. There are seventy-three girls in the institution, but the number will doubtless be largely increased by the addition to the Home, which enables the sisters to receive girls between the ages of 10 and 15. It is proposed to keep these separated from the other inmates. No distinction as to creed is allowed. The county commissioners have recently allowed the Home an annuity of $300. Laundry work is the chief support of the institution.

The following is the program of the Evangelical Alliance Conference held in Washington, D. C., last week:

Wednesday morning, 9. A. M. Opening address, William E. Dodge; welcome address, Bishop Edward G. Andrews, D. D., Washington. Paper: "The Church as a Peril," Daniel Dorchester, D. D., Boston; Simon J. McPherson, D. D., Chicago. Discussion.

Wednesday afternoon, 2 P. M. Paper: "Immigration," Prof. Hjalmar H. Boyesen, Columbia College. Paper: "The Misuse of Wealth," President M. E. Gates, LL.D., Rutgers College. Paper: "Estrangement from the Church," Bishop J. F. Hurst, D. D., Buffalo, N. Y; Arthur T. Pierson, D. D., Philadelphia, Pa. Discussion.

Wednesday evening, 7.30 P. M. Paper: "Ultramontanism," Bishop A. Cleveland Coxe, D. D., Buffalo, N. Y. Paper: "The Saloon," R. S. MacArthur, D. D., New York; A. G. Haygood, D. D., Georgia.

Thursday morning, 9 A. M. Paper: "Perils to the Family," The Rev. S. W. Dike, Auburndale, Mass. Paper: "The Social Vice," Col. J. L. Greene, Hartford, Conn. Paper: "Illiteracy," President John Eaton, LL.D., Marietta, O. Discussion.

Thursday Afternoon, 2 P. M. Paper: "Relation of the Church to the Capital and Labor Question," President James McCosh, D. D., Princeton. Address, The Hon. Seth Low, Brooklyn; address, E. H. Rogers, Chelsea, Mass. Discussion.

Thursday evening, 7.30 P. M. Paper: "The Christian Resources of our Country," James M. King, D. D., New York. Address, Pres. D. C. Gilman, LL.D., Baltimore; address, W. E. Hatcher, D. D., Richmond, Va.

Friday morning, 9 A. M. Paper: "Necessity of Co operation in Christian Work," R. S. Storrs, D. D. Address, Bishop Samuel Harris, D. D., Michigan; address, Washington Gladden, D. D.; address, Prof. George E. Post, D. D., M. D., Beirout, Syria. Discussion.

Friday Afternoon, 2 P. M. Paper: "Methods of Co-operation in Christian Work," Josiah Strong, D. D., General Secretary of the Evangelical Alliance. Address: "Co-operation in Small Cities," Frank Russell, D. D., Oswego, N. Y. Address: "Co-operation in Large Cities," A. F. Schauffler, D. D., New York. Discussion.

Friday evening, 7.30 P. M. Paper: "Individual Responsibility Growing out of Perils and opportunities, A. J. Gordon, D. D., Boston Mass. Short addresses.

Foreign.

In Leipsic a seminary has been opened for the special purpose of educating young men for mission-work among the Jews. The life and spirit of the whole movement is the venerable Professor Franz Delitzsch, who, notwithstanding his seventy-five years, is teaching the leading branches. He is ably seconded by the learned convert, Lichtenstein, and other friends of the cause.

The Pope announces that whole parishes in Bulgaria are passing over to the Roman Catholic Church, and it is said that Prince Ferdinand enjoys the secret support of the Vatican. It is also alleged that the Pope is trying to secure on behalf of the Prince the sympathies of the Catholic powers and even of the Sultan. In this way he hopes to win over the whole Bulgarian people from the Greek to the Romish Church.

The Free Church General Assembly will hold its sessions next year at the city of Inverness—an event which will interest the whole North of Scotland. Already preparations are under way. An Inverness builder has offered to erect a temporary hall for £980, large enough to accommodate from two to three thousand people, with a complete set of committee, refreshment, and writing-rooms. The churches throughout the Highlands should, and doubtless will, receive an impulse forward from this visit of the largest Scottish ecclesiastical body. The tenacity and sacrifice with which the Free Church is following up the work marked out by Livingstone and other of its pioneers in Africa, is worthy of the best period of missions.

The Fifth General Lutheran Conference in Germany was held in Hamburg, October 12th and 13th. Over five hundred members from various parts of Germany, mostly from Hanover, were enrolled. The discussions were eagerly listened to by thousands. The venerable Dr. Kliefoth presided. The chief interest of the conference centered in a very elaborate paper, read by Professor Luthardt, of Leipzig, on "The Position and Duty of the Evangelical Lutheran Church with respect to the Advances made by the Roman Catholic Church." Among the points emphasized in the other theses were the necessity of dividing many of the larger churches and charges, in order to concentrate more the influence of pastors; better provision for a pecuniary demand made under certain circumstances; warning against mixed marriages; commendation of institutions for the education of children of such marriages; the extension of the sphere of the diaconate, etc." The Rev. Dr. A. Spaeth, President of the General Council of America, was received with great enthusiasm. Concerning his address on the peculiar condition of the Church in America, and especially of the Lutheran Church, and the General Council, Dr. Luthardt said on the floor of the Conference: "We have heard him speak, not in words, but in fire." The idea of the formation of a General Council for Germany received attention. Dr. Luthardt went further, and expressed his desire for a confederation of Lutheran churches, and not simply of *German* Lutheran churches; and expressed his belief that sooner or later this would come.

KEEN AS A SURGEON'S KNIFE.

On the Chicago Limited Express, one of those splendid trains that leave New York over two of the great trunk lines of this country and make the dash to the metropolis of the West with such remarkable speed, an elderly gentleman was, a few days ago, seized with a violent attack of asthma. He had been a sufferer for many years and his efforts to breathe were dreadful to witness. A physician was found on the train, but relief seemed impossible. Everything was done for the comfort of the passenger, but he speedily grew worse. His face assumed a livid hue, and it appeared that he had only a few minutes to live. Suddenly a lady in the car seized the porter by the arm, sent him flying to the range in the dining car for boiling water, while from a satchel she drew out one of Drs. Starkey and Palen's Compound Oxygen Inhalers. By the time the porter had returned with a salad bowl filled with boiling water: the lady had the corks out of the bottle, the glass tubes fitted, and, in less time than it requires to tell it, the inhaler was immersed in the heating liquid. A moment more and the ozone began to evolve and the inhaling tube was placed in the sufferer's mouth. He was so exhausted that he could only breathe the gas in a spasmodic manner, but at the end of a minute his inhalations became more lengthy and regular, and at the end of five minutes the wheezing ceased and he was able to rest easily. Of course the sufferer was greatly weakened, but he had no recurrence of the attack. The entire train rang with praises of Compound Oxygen during the balance of the journey.

Apropos of this case, J. B. Kenyon, a merchant of Bedford, Ohio, writes to Drs. Starkey and Palen, September 11, 1885:

"Your Compound Oxygen has worked wonders with me; has made a new man of me. I have not had an attack of asthma since using it, though I was in very bad shape when I began. I would not do without the 'Compound Oxygen' for ten times its price. On retiring at night I go to sleep at once, and never rested better in my life than I do now. Shall recommend it to all my friends."

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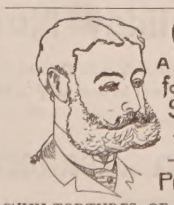

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(To be continued.)

RUDOLPH F. KELKER,
Treasurer Foreign Missions.

Harrisburg, Pa., Nov. 30, 1887.

Philadelphia Markets.

Wholesale Prices.

Monday, December 12, 1887.

BREADSTUFFS. — Flour. Supers, $2.75@3; winter extra, $3@3.25; Pennsylvania, family, $3.75@3.87; Pennsylvania, roller process, $4@4.25; Western winter, clears, $4@4.25; do. straight, $4.20@4.50; do. patent, $4.40@4.80; Rye Flour, $3.40 per bar.

WHEAT.—We quote No. 2 red in export elevator at 88½c. December, 89c.; January, 90½c.; February, 91¾c.; March, 93¾c.

CORN.—Sales of 1200 bushels. No. 3 yellow on track at 55c. December, at 57¼c.; January, at 58¾c.; February, at 60c.; March, at 61¼c.

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PROVISIONS.—We quote Mess Pork at $16@16.50; family Pork, at $16@16.50; shoulders in salt, 6½@6¾c; do. smoked, 9c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 7@7¼c.; prime steam do. $7.75; city refined do. $8 @8 25; as to quality. Beef Hams, $17.50@18 50; smoked beef, 12@13c., sweet-pickled hams, 10@11c.; as to averages; city family beef, $9@9.50 ₱ bar. City Tallow in hogsheads, 4½c.

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